¶ To the right worſhipfull companie of the Marchant aduenturers.

IF I conſider howe much I am bound vnto your worſhippes, who haue not onely orderly called me to the woorke of the Miniſterie amongeſt you, but more liberallie entertayned mee (though a thouſand times more vnworthie thē any of the lights whiche haue heretofore shined vnto you, or which are nowe in your ſeruice with mee) therein chieflie moued vvith the aboundance of your loue, whiche ſeemeth to grow vvith the meanes of your knowledge, and partlie

with my charge dailie by the
bleſsing of God increaſing: I may
worthilie think, this ſmall token
of my loue, vnworthie to be pre
ſented vnto your VV. This is yet
further augmẽted, whẽ I cõſider
howve much you deſerue at my
hands not onlie in regard of my
ſelf, but of the poore with whõ
you haue vpon my requeſt dealt
in ſuch great liberalitie, & eſpeci-
allie in this regard that you are al
waies as readie to yelde vnto any
godlie & chriſtian petitiõ, as I to
make it. Howbeit, I ſatisfie my
ſelf the better in this purpoſe of
dedication, when I cõſider two
thinges, whiche are adioined to
this my poor labor: the one, that
it promiſeth a further & larger ar
gumẽt of my loue towards you,
in

in finishing after the same manner, the lamétations of Ieremie, and all other Psalmes, scatteringlie inserted in the Scriptures, if it may bee iudged profitable thus to goe forwarde: the other, that it seemeth to bee prepared for your dailie & ordinarie vse. That whereas you doe ordinarilie eare you depart from the table both at noone & at night, admonishe your selues by singing some spiritual songs, & do with great desire heare the arguments and doctrine of the same, briefflie opened vnto you by anie Minister which shalbe present: this may be as a suply vnto you for the ofté abséce of the ministér: becausé euerie part of this song is as plainlie as I could, interpreted. These

reasons haue satisfied me in this purpose of offring this booke to your VV. my desire is, it may bee both so accepted, as I may take it for an encouragement in all my labor towards you, and also you may vse it with cõscience to the glorie of God, and your owne edification. The Lorde direct your VV. with his spirit, perfect his good worke begun in you: blesse your good labours, so that you may still remaine an ornamẽt to God his church, our most Souüeraine, and our cõmon wealth.

Your VV. to commande in all things agreeable vvith my calling,

Dudley Fenner.

To the Christian Reader.

ALthough Christian Reader, this booke was half printed before the profitable & very commendable endeuour of an other man, who hath for thy good, turned this same into Englishe meeter, and therefore being so forewarde, might without any suspition proceede: yet I sawe it was necessarie to shew thee some reasons how I durst suffer my poore labours to be offered vnto thee, after thou wast made partaker of a better. Which are firste in regarde of the meeter then of the commentarie, and laitlie of a further purpose, which it seemeth also, he hath not vnfruitfully thought vpon. In regarde of the matter my purpose was not so much to seeke a gracious and loftie verse, which I and some other who laboured in it, can hardlie or rather not at all attayne vnto, but vnto a pure translation whiche might not varie frō the verie character of the H. Spirit, no more then a faythfull translation in prose must do. That so thou mightest in thy songe not only haue the sense, but the worde of God it selfe to dwell in thee, as the Apostle saieth, that is, for thy vnderstanding thou maist not leane on any mans priuate sense giuen in wordes, (whiche sometimes adde too, and mitigate, rather then fullie open the text) but on the verie frame of speache whiche the holy Ghoste hath sanctified as the instrument to deliuer his owne sense vnto thee by the same. Col. 3. 16.

This desire of mine as it can not but receyue grace with euery one to whom the shining simplicitie

plicitie of the ſcripture is graciouſe, ſo yet this defect which it ſeemeth to haue, is ſuch, as if it may not turne away the eyes of men from it, yet iuſtly may blemish it, eſpecially with the vnlearned, ſo as the verſe may ſeeme ſomewhat harsh or obſcure, if it be cõpared with theirs, who take greater libertie in departing from the wordes of the text. For this cauſe to yeelde ſome helpe to ſuch as wil reſpect that, I haue adioyned a short and playne interpretation of euery verſe, that ſo it may be readie at hande to him that vſeth the Soung it ſelfe. Touching the thirde point, my minde is to haue this as a taſte which I giue of a further labour, which is almoſt finished, that is, of the like in all the Pſalmes, both the Lamentations of Ieremie, and the reſt ſcattered in diuers partes of the ſcriptures, as the ſounges of Moſes, Miriam, Debora, Dauid, ſome in Eſai, and Habakuk, which are alreadie for the moſt parte turned with varietie both of Frenche and Englishe tunes, according to the verie wordes of the texte. But becauſe I deſire to doe nothinge, which might not be founde profitable as well in the iudgement and experience of others, as of my ſelfe: I woulde not moleſt thee with the whole, till thou haddeſt made triall of this beginning of my endeuour this waye: Wherein if thou findeſt any profite, lette mee not want thy prayers, both in the going forwarde with the reſt (if I ſhall therevnto bee encouraged by the godly learned) and alſo in all other my labors, which are wholy dedicated to the Lord & his church: if otherwiſe, yet charitablie iudge of my endeuour.

¶Of the certayne and vndoubted authoritie of the holy and moſt excellent ſoung of Solomon.

GOD magnifieth his worde aboue all his name, and the vvorkes of God carrie ſuche a print of his finger, as a man that is but purr-blinde can decerne the naturall flovver from all cunning pictures, grauinges, embroyderinges, or any other artificiall ſimilitudes: yet the Ieſuites are ſo ſtarck blinde, as they mainteyne, that all holy Scripture, though inſpired of God, though purged, and made ſtreight, yea perfitt by his ovvne wiſedome, and that to declare his glorie more then the firmament, Sunne, Moone, & all the ſtarres, whiche ſing his prayſes, can not by any proper, naturall, and inherent maieſtie be deſcerned from the baſe art of humane writings, and diabolicall fayning of Canonicall bookes. This poyſon hath made many to fall into ſuche a darknes, as they haue made doubt of the authoritie of this booke, iudging it to bee but a loue ſoung: which prophane ſentence haue founde ſome fautours of thoſe vvhiche haue iudged themſelues learned as Caſtalio and others. This impietie or wilful blindnes of ſome men hath cauſed many godlie to deſire to be armed with ſome good proſe for the maintenance of the Canonicall authoritie of this booke, not only to ſtrengthen their full perſuaſions in the ſame, but to furniſhe them, to withſtand the gainſayer. Wherefore for theſe cauſes on the requeſt of one or two of my learned friends, I bringe that light to this queſtion which God hath vouchſafed to giue me. In

Pſal.138.2.

2.Tim.3.16.
Prou.30.5.
Pſal 19.7.8.9.10.

In which queſtion, becauſe a diuine teſtimonie is the ſureſt, I will beginne vvith that, and then proceede to ſuch as the matter it ſelfe ſhall miniſter. The Apoſtle S. Paul his rule may worthily chall endge the firſt
Rom.3.2. place, vvho ſayeth, *That this was one chief priuiledge of the Iewes, that they were credited with the Oracles of God.* Whervpon it followveth, that ſeeing hes vncouered no vnfaythfulnes in the Ievves diligent keeping of the holy bookes (vvho in deede did verie teligiouſlie keepe
Iohn.5.39. them) but vvith our Sauiour Chriſt, gaue them this honor, that they, or rather God by them, had maintayned the true difference of bookes, it followveth (I ſaye) that this being founde alvvayes in their holy cheſt, and ſacred rule, it is a piece of the Lorde his true
Eccleſ.3.14. treaſure, and in account for a parcell of the holy
Pſal.119.160 writte, vvhich ſhall neuer fayle, but endure aboue all his vvorkes, euen for euer. In the next place the vſe vvhich the nevve Teſtament hath made of the ſame, may followve: Wherein although there be no expreſſe allegation by name of this booke, yet diuers places are ſo tranſlated, interpreted, and opened in the nevve Teſtament, many phraſes ſo applyed in the ſame out of this booke, as it is manifeſt that the Apoſtles borrovved both matter and frame of ſpeache frō thence, as it is manifeſt, that they vvould purpoſely giue vs a keye vvhich ſhould open a doore to the vnderſtanding of this heauenly allegorie, as it is manifeſt, that they would alſo ſende vs to this booke, to learne better their meaning, and to vnfolde their ſpirituall arte in ſome places. Of eache of theſe vvee may bringe ſome examples.

To begin therefore vvith the prayer of the Church in the firſt Chapter, *Drawe mee*, hovve doeth it agree,
Iohn.6.44. not onely vvith the matter, but the vvordes of our Sauiour, *None can come vnto me, vnleſſe my Father drawe him?* So that it ſeemeth our Sauiour vſed the vvords of this Song in the ſame ſenſe, but in applying them

to

to his Father, vvhich are here applied to him, that by cõparing theſe tvvo places, we may vnderſtand, that as he him ſelfe keepeth vs being God and King of his Church, ſo he doeth likevviſe dravve vs as doeth his Father: eſpecially he dravveth vs after him, being come to him alreadie.

In the ſeconde Chap. verſ. 9. Hovve clearely doe theſe vvordes, *beholde him through the caſement, looking thorough the grates, as if hee ſhined*, interprete thoſe wordes of the Apoſtle, 2. Cor. 3. 18. and ſhevve vvhence hee borovved his metaphor, vvhen he ſayeth: *Wee beholde the glorie of the Lorde, as thorough a glaſſe or caſement.* For the ſeconde ſorte, hovve manifeſt is that excellent place of the fourth Chap. and the 7. verſe, when Chriſt ſhevving the perfect eſtate of the Church to come, ſayeth, *Shee is without a ſpotte:* Which vvordes S. Paule taketh, Ephe. 5. 25. and ſo applieth them, as thervvithall he doeth notablie laye the foundation of the true ſenſe & meaning of this heauenly booke, concerning the ſpirituall coniunction and fellovvſhippe of Chriſt and his Church. In the verſe before, eſpecially as it is repeated, verſe 17. in the prayer of the Church, *that till that day ſhall appeare & theſe ſhadowes ſhall flee away, Chriſt ſhould bee preſent with her:* hovve doeth it vnlocke two ſentences, one of Peter, and an other of Iohn, vvhiche being framed by one ſpirite, may eaſilie be vnlocked by one key? The firſt compareth our life here to a *darke place*, vvhere vvee neede a candle or lampe, & the brightnes vvhich vvill come vvhen vve ſhall knovve no longer in parte, as novve, but clearely and more perfectly, *to the daye dawning.* 2. Pet. 1. 19. Which vvordes, hovve aptlie are they by this compariſon opened? and doe open? where Chriſt calleth this *the ſhadowes*: and his ſeconde comming, *the bright day.* Hovve aptlie doeth Saint Iohn open theſe vvordes *that day*, vvhen he expoundeth them, *the daye of the marriage of the lambe*, Apoc. 19. 7? Of the laſt ſorte,

that is ſuch phraſes borrovved hence, ſo as the beholding of them here, openeth diuers propheticall ſentences in the new Teſtament, & namely in the Reuelation, hovve many are there? That Apoc. 3. 20. Beholde I ſtande at the doore and knocke. Hovve is it enlightned by the complaint of the Churche, vvho heard Chriſt ſtande at the doore knocking, and ſaying, Open, &c. Alſo that 6. verſe of the 4. Chapt. I will goe to the mount of mirrhe and hill of Francōcenſe? Hovve doeth it fitte the ſpeache of Iohn, Apo. Chap. 21. verſ. 10. And he led me in the ſpirite vnto a great and high hill, and ſhevved me the great citie? The 15. and 16. verſes of that Chapter, vvhich compared Chriſt to all vvindes, furthering all ſeaſons of the yeare for the holy garden? Hovve doeth it open thoſe vvordes of holdinge the foure vvindes of the earth, that they might not blovve vpon the earth and Sea? The tytle that Chriſt giueth to his Church, of his vndefiled one, Chap. 5. verſ. 1. It doeth clearely open that Apoc. 14. 4. Theſe haue not defiled themſelues, for they are virgins. And that of the Apoſtle, vvho vvould preſent the Church a pure virgin to Chriſt. The prophecie of the 12. Chap. verſ. 2. of the Church in trauaile and labour, is in one vvorde interpreted, vvhere the members are ſaid to be born of the church their mother, bovving, renting, and labourig vvith them, Chap. 7. As notable is the light whiche that place of chap. 22. verſ. 2. that ſpeaketh of the tree of life hath frō chap. 2. ver. 3. of this ſong vvhere Chriſt is compared to an apple-tree. I omitte vvhat might be ſaide of ſuch places vvhēce our Sauiour hath borrowed his parables from this booke, as that of all the virgins vvincking or ſlumbring, Mat. 25. 5. taken from this ſoung, Chap. 5. verſ. 1. Neyther may any here vvith ſounde reaſon obiect, that many ſentences are founde in the Apocripha bookes, of vvhich the like may be ſayde vvhich is ſpoken of this. For there are none ſuch to be founde, but they are repeated firſte

out

out of the Canonicall ſcriptures, whereas theſe are proper and peculiar vnto this booke. Hauing giuen the teſtimonie of god in his Scriptures the firſt place, the teſtimonie of his diuine prouidence, may iuſtly challendge the next place. Wherein vve are deepely to conſider, that vvhen as Solomon made a thouſand and fiue ſongs, vvhiche are mencioned amongeſt the proofes of his great vviſedome: yet the Lord hath cõtinued none of them to the memorie, not only not of our times, but alſo not of the Apoſtles. On the other ſide, this he hath not only preſerued, but hath done it hitherto by the ſame meanes, vvith the ſame name & honor, that the reſt of the H. bookes haue bin kept with: ſo that hauing the ſame name, the ſame viſage, the ſame honor in the church frõ Solomons time to this, it appeareth, it is a brother, & hath the ſame father that all the reſt had. Novve it is not amiſſe to come vnto the ſecond ranke of reaſons vvhich maye be drawen frõ the booke it ſelf. Where the firſt parte which vve can fall vpon, is the title of the booke, *The Songe of ſongs which was Solomons.* By vvhich *crovvne of glory ſet vpon the head of it*, when it is both ſimply called, *The moſt excellent ſong*, & ſaid to be made of the moſt cũning penman that euer was, vve muſt either giue no credit to this title vvhich is yet as ancient & of as great authoritie as the booke it ſelf (vvhich were ſuch madnes as it hath not yet fallen into the heads of thoſe vvho cauill at this book) or elſe vve muſt make al the ſongs of holy ſcripture in ſimple cõpariſon, to come behind a humane loue-ſong, vvhich is no leſſe then blaſphemie, or elſe, as the trueth is, we muſt acknovvledge it for a holy ſong, both for the matter & ſtile, ſurmounting all others. The reaſons which might be drawen frõ the heuenly matter, it cõteineth, *of Chriſt, his church, the temptations, the remedies, the calling of the Gentiles, &c.* I will not now ſtand vpon, becauſe that ſhall appeare moſt manifeſtly in the interpretation of euery part, and the conference of ſcripture annexed to the ſame.

1. Reg. 4. 31.

Onely I will in a vvorde refell the chiefeſt colour or grounde they ſtande vppon, who gainſaye the authoritie of this booke, vvhen they ſaye, This was a loue and marriage ſoung, betvveene Solomon and Pharo his daughter Solomons wife. Which thinge hovve falſe it is, though it ſhall ſufficiently appeare by euery part, yet theſe fevve ſhall ſerue at this time. Firſt if vve conſider the perſon of Solomon, hovve is it that he is compared to the ſpouſe heare prayſed, and ſounde in all thinges inferiour vnto him? as appeareth plainly, Chap. 3. 7. 8. 9. 10. Howe is hee ſo often brought in, as chaſt as the Doue, pleaſing himſelfe, wandring in the loue of this one, and no other, who yet had ſo many vviues and Concubines, vvho vvas druncke vvith the loue of ſo many? Secondly, concerning the prayſe vvhich is giuen to the Bride or the Woman, hovve can diuers properties here mencioned, agree to Pharoes daughter, or any other Queene? Hovve is ſhee compared vvith all that
Chap. 1. dwell vnder Solomons curtayne? Hovve is ſhee founde, ſeeking vvhere the King feedeth his flocke?
Hovve is ſhee founde blacke, pearched in the Sunne,
Chap. 5. afflicted by her brethren, by the Wall keepers? Hovv doeth ſhee wiſhe him to be as her brother, vvhome
Chap. 7. ſhee vvould bring into her mothers houſe, who taught and inſtructed her? Hovve can theſe things agree vvith Pharoes daughter, or any Queene of Solomons, of vvhom none vvere ſubiect to theſe infirmities, nor needed to aske or deſire in ſuch ſorte, the bodily preſence of Solomon. Thirdly, hovve can one principall parte of this booke ſtande vvith this ſentence? Which is that both hee ſtill deferreih the marriage vnto a long day, vvhen the ſhadovves and darkenes ſhalbe paſſed away: and alſo, that in the meane time hee is in his hilles of francomſence, and yet is defired and graunteth to be preſent ſtill vvith her? Whether in any mans inuention can this be referred?

ferred? If not to that which vve haue ſpoken of in the interpretation of ſuch places? Hovve can that open contradiction betvveene the ſixt Chap. and 5. & 6. verſ. that ſhee is the only childe of her mother, vvith that in the laſt chap. that ſhe hath other ſiſters, & one young vvithovt teates, be reſolued, if it be not by that ſpirituall and myſticall ſenſe vvhich vve haue deliuered concerning the Church, vvho as ſhee is the Catholike Church, is one, as ſhe is the heauenly Ieruſalem aboue, the mother of vs all, as ſhee is ſtanding of many congregations had many ſiſters, and then of the Gentiles ſuch a yong one?

Laſtly, if their ſentence vvere true, yet it is no reaſon to proue it, eyther a humane or not Canonicall Soung, For it might be a ſoung of the beloued, touching ſuch a marriage: Firſte of Solomon and his wife, as in the type, then moſt truely of Chriſt & his Church, as that of Pſal. 45. was: vvhich thing is euidently proued by the tytle, vvhere it is called a ſoung for doctrine of the welbeloued virgins. Which alſo by cõpariſon yeeldeth the laſt forcible reaſon, wherwith I vvill conclude for this time, that ſeeinge this pſalme, vvhether you conſider the matter or the maner of enditing, or the varietie of it, it is both much inferiour to that, as farre as vpon the ground of that tytle giuen by the Spirite of God to S. ſounge, one booke may in ſome reſpect be preferred before an other, it muſt needes be Canonicall, vvhiche for the vſe of the Churche excelleth a Canonicall pſalme. Which thing beſides the euidence of Scripture, vvill be ſo open to euery one that ſhall compare them eyther in that which is cõmon, or that vvhich is proper to each of theſe tvvo ſounges, as I vvill not prolong my ſpeache any further concerninge this point. I haue ſhewed my reaſons, let the Church examine them, and iudge of them.

(*.*.*)

THE SONG OF Songes, "*that is*, The most excellent Song vvhich *was* Solomons.

Chap. I.

Sing this to the tune of Psal. 45.

1 †O With the kisses of his mouth, let him kisse ‖mine!
The Churche to Christ. For why thy loues are "excellent. better they are then wine.
2 Thine oyntments are the best for ‖smell, thy name *must be*
As oyntment powred out: Therefore the ‡ Virgins ‖ close loue thee.
‡ or chast. 3 Drawe me, so after thee we will runne: when the King
When he him selfe shall me into his "priuie parlors bring,
Then will we leape for ioye, we wilbe glad in thee:
Thy loues better then wine of vs recorded then shalbe,
Of such as doo thee loue the things which are vpright.
"*Amongst them selues of them shalbe againe brought forth to light.*
4 Be it that I am blacke, ‡ howe be it so as I
The church to her friends. O daughters of Ierusalem am "therewithall comlie:

† ver. 1. The in the habit stitution, a matter it se quieth thi of vnlawfu ‖ Hebr. me mouth: the for a pere. " Hebr. go Vers. 2. G mouth, i. m or Virgins close. " Ver. 3. drawn. i. b euerpartes " Heb. O nerse before he repenta shall rem recorde, as 1. & 2 ‡ Vers. and, or, flocking. " Idem.

" Heb. Let me be or remayne, must be vnderstoode.
§ Heb. So much must be vnderstoode.
† Hebr. Curtaynes: in this sorte the singular & plural are one.
" Vers. 5. Heb. Cast his beames, i. looke stedfastly.
" Heb. Those, to wit, which are not mine.
† Heb. My vine
" Vers. 6. Heb. Whom my soule loueth.
§ Heb. Thou makest them lye downe.
" Vers. 7. Heb. Go to thee: if see thou go from the steps of yonder flocke. O
‡ Heb. Thy litle goates.
† Heb. Aboue
" Heb. The habitacles of other shepheards.
" Vers. 8. Heb. I compare neither to.

" *Graunt* that like to the Tentes
of Kedar I § *remayne*,
Yet like I am to those that dwell
in Solomons † curtayne.
5 Regard me not, because
that somewhat blacke am I,
Or yet becaus the Sonne hath " looke
vpon me stedfastly:
Or that my mothers sonnes
in wrath inflamd at me
Haue made me keeper of the vines
† which vnto others bee:
Or for because that I
haue not kept still the Vine
Vnto my selfe, † *which truly is accounted to be myne.*
6 Shew me where thou doest feede, *The Church to Christ.*
O thou my " soules delight,
Wher at noon day thou § for thy flock
a resting place doest pight:
For why should I become
like vnto one of those (by
Which doeth stretch out his Tent fast
the flockes of thy fellowes?
7 Because thou doest not know
O fayrst of women kinde,
" Out of the stepps of yonder flock, *Christe to the church.*
to goe set thou thy mynde,
And doe thou feede thy § young
and tender goates † on hye,
Aboue the Tabernacles § where
the other shepheards lye.
8 My loue I doo " compare
in likenes vnto thee

The horse which to the chariots
of Pharo ioyned bee.
9 As with rewes of small stones,
both thy cheekes comlie are,
So is ‡ thy necke *as if that it*
with collers *hanged weare.*
10 Borders which are of golde
we *three* will make for thee
With speckes of siluer § very fine
" they set about shalbe.
11 Whilst the King in his † place
which circuit-wise doth bend,
Doth stay, my spiknard ‖ forth abroad
his proper smell doeth send.
12 My loue is vnto me
betweene my brestes twayne,
A little bundell made of myrrhe
which doeth " alwayes remayne.
13 As the Cypresse ‡ beries
within the gardens be
Which planted are in Hen-gedi,
so is my loue to me.
14 Loe how that thou art fayre,
loe fayre thou art my loue.
Thyne eyes " may well compared be
to the eyes of a doue.
15 Behold thee, thou art fayre
yea pleasant to be seene,
Thou art my welbeloued one,
also our bedd is greene.
16 Our houses beames are made
out of the Cedars tree,
Our walking places also are
" of woodes which brutish bee.

Vers. 9. Heb. thy necke as with collers.

§ *Vers. 10. Heb. Ha caseph, of that siluer. i. excellent siluer.*

" *Heb. with speckes.*

† *Vers. 11. Heb be misbo. i. his circuit. i. heauen.*

‖ *Heb. gaue forth his smell.*

" *Vers. 12. Heb lodge all night. i. stil remayne.*

‡ *Heb. berye: thaunge of numbers.*

" *Ver. 14. Heb. are doueye.*

" *Ver. 14. Heb. of brutes. i. wild, rare and pleasant woods, such as the Cedars of Libanus. Whiche Hesychius worde brutishe or wilde Plinie sheweth by his vse of it in one example to belong to suche. Plin. Nat. hist. booke 12. ca. 17.*

The Argument of the moſt excellent ſoung vvhiche vvas Solomons.

Verſ.1. THis Soung of Solomon is firſte deſcribed in the Title giuen vnto it by the holy Ghoſt: after it is ſet dovvne in the ſeuerall partes of it. The Title doeth deſcribe it by tvvo reaſons, the firſte by compariſon of the leſſe, that it is moſt excellent: ſo that all other ſounges are inferiot to this: the ſeconde by the inſtrument vvhich God vſed to indite it by, vvhiche vvas King Solomon. In the firſte it is ſaide, to bee moſt excellent in regarde of the matter, vvhich is the ſpirituall coniunction of Chriſt and his Church: ſo that this Soung is as the 48. of *a the King*, and his ſpirituall mariage to the Church. Likevviſe the forme and maner of it is moſt excellent, becauſe Chriſt, the churche, the freendes and louers of both, are brought in and made to ſpeake moſt vviſelie, as it vvere in their ovvne perſons, vvith their ovvne vvordes, to ſet forth liuelie their ovvne affections. That vvhich is noted of the inſtrument, maketh much for the commendation of it: becauſe (*b*) Solomon vvas indued not onely vvith a great meaſure of ſpirituall vnderſtanding, neceſſarie for the matter, but vvith the knovvledge of the natures of all creatures: vvhereby ſo great and heauenlye miſteries might be made more eaſie and plaine to our vnderſtanding, vvhen ſimilitudes are aptlie dravvne from them, and vvith the ſpecial grace (*d*) of ſounges, vvhich he atteyned by great practiſe. By all vvhich gifres he vvas able to frame ſuche a ſounge, as the grace vvhereof might vvorke in our hartes a moſt heauenly melodie. This is the title of the booke: the partes follovve, vvhiche are tvvo, the one concerneth the Church generally, both before the incarnation of our Sauiour Chriſte, and after vnto the ſeuenth Chap. The other is more eſpetiall, regarding the Church according to the diuerſitie of both thoſe

a *Pſal.45.1*

b *1.Cro.7.2. & 8.6,7.*

c *1.Reg.4.32*

d *1.Re.4.31*

thoſe times, in the reſt to the ende. Of the firſt againe there are tvvo partes: The firſte intreateth of the Church vvithout reſpect of any trouble or pricke of tempiations, Chap. 1. The other as ſhee is pricked and diuerſlie affected vvith ſundrie temptations: vvhiche temptations are double: the one more holy, as the impaciencie of loue: vvhich vvith the remedie of it, is handled Chap. 2. The others are more vvorthie of blame, but in diuers degrees. The beſt of theſe argueth the vveakenes of the Church: yet diligentlie ſeeking Chriſt, Chap. 3. the remedie of this is deſcribed Chap. 4. The vvorſt is the vvorldlie drovvſenes of the Church, vvhich is deſcribed Chap. 5. The remedie and fruite of it is conteyned Chap. 6. The firſte part being thus perfected, the ſecond, firſte declareth the ſtudie of the Church before the coming of Chriſt, both her deſire of his incarnation and commynge in the fleſhe, Chap. 7. And her ſtudie and zeale for the Gentiles, Chap. 8. verſ. 1. 2. 3. Secondly, it ſetteth dovvne the eſtimation and price vvhich Chriſt hath tovvardes his Church, gathered both of the Ievves & Gentiles, and vvhat deutie he requireth of her, Verſ. 5. 3. 6. Laſtlie, it declareth the prayer of the Churche, for the continuall preſence of Chriſt by his Spirite, Verſ. 7.

The interpretation of the firſte Chapter.

Chapter 1.

THE firſt Chapter conteyneth tvvoo partes or Dialogues betvveene Chriſt and his Churche. The firſt is of the deſire and loue of the Church to obteyne the communion of Chriſte, from verſ. 1. to the 9. The ſeconde is of the mutuall delight and comfort they take the one in the other from the 9. to the

laſt. The firſt alſo is concerning the thing it ſelf, verſ. 2. 3. 7. The ſecond concerning the meanes. Concerning the thing it ſelf, ſhe doth firſt vtter her deſire by *An earneſt wiſhe*, verſ. 2. 3. 7 Secondly, ſhee preuenteth vvhat *And prayer*, ver. 4. ſ might be obiected, verſ. 5. 6. 7.

Metonomie, the ſigne for the thing ſignified.

Her vviſhe is ſet dovvne vnder a ſimiliude of a Louer *that he would kiſſe me with the kiſſes of his mouth*: that is, admit me to a familiar, reuerend, & dutifull cõmunion and happy ſubiectiõ: ſo to kiſſe the Sonne, leaſt he be angrie, Pſal. 2. 12. Which deſire he ſhevveth the reaſon of it by aſſyning the cauſe: becauſe the loues of Chriſt, that is all frutes proceeding from this loue, being ſpiritu all (a) *and the ioye of the* H. *Ghoſt*, are exceeding good: vvhich is increaſed by cõpariſon vvith things vvhiche ſhe eſteemeth leſſe: ſo that in her iudgemẽt they are better then *Wine*, that is, all pleaſures and delights of this vvorld, (b) *with which ſhe deſireth not to be full, but of the* Spirit. Verſ. 2. This verſe ſtrengtheth the former reaſons, by cõpariſon of the leſſe, thus, *thy oyntments*, that is, graces of the Spirit, vvherevvith thou art anoynted aboue thy fellovves, are ſo *excellent* for *ſmell*, that is the delight of thoſe vvho haue any (c) *ſenſe* of them: as thy (d) *name* that is the knovvledge of thee by thy Goſpell, is povvred foorth to the great delight of the vvorlde. as *an oyntement*: ſo that it dravveth and rauiſheth vvith loue of thee, the Maydes. i. all adioyned to mee in comelie ſorte, as chaſt Damoſelles to their mother & Miſtreſſe. Therefore much more vvhen vve ſhall enioye thy preſence perfectly, as being our ovvne, vve ſhall preferre it before all ioyes and pleaſures. Verſ. 3. This conteyneth her prayer and the reaſons of it. Her prayer in theſe vvordes, *draive mee*, that is, (e) giue me vvhich am not able, both a vvill and povver to come vnto thee. The reaſons are tvvo fro the effectes or frutes of this benefite: the firſt in theſe vvords, *We will runne after thee*, (f) I the Church vvith all thy members in faith, hope, patience, obedience vvill follovv thee. The ſeconde is ſet dovvne in theſe vvordes: vvhen the King, that is Chriſte, hath *brought mee* into his ſecrete *parlors*, that is

Metonomie, the cauſe for the effect.

a Rom. 14. 17 *Synechdo. one kinde for all the reſt.*

b Ephe. 5. 18 *A metaphor.* Pſal. 45. 7. Hebr. 1. 9. *Metaphor.*

c Phil. 1. 9. *Metaphor.*

d Act. 9. 15.

e Iohn 6. 44. Phil. 2. 13.

f Ioh. 17. 20. 21. 22. 23. 24. 25. 26. Apoc. 14. 4. 5 6. 7. 8.

firſt his church & houſe here, and after into his heauenly tabernacles, we vvill (g) reioyce in him, and ſvveetlie remember his loues vvhich are better then vvine. This fruite is enlarged not only vve but the (h) holy Angels, thy louers vvhich accõpanie and vvayte on thee, vvhich ſtope dovvne tò beholde thy loue, grace, and variable vviſedome ſhevved on mee, ſhall record *thinges that are moſt ſtreight, pure and holy.* Verſ. 5. & 6. In theſe verſes is conteined an anſvvere to ſuch obiections as might be made, the one followving on the other: the firſt concerneth her iuſtification, verſ. 5. the other her codition being iuſtified. The firſt obiection is conteined in the firſt part of the anſvvere *thou art blacke*, like to thoſe (i) *Kedarines vvhich dvvell in tentes*, that is, to *Ethiopians*, by reaſon of thy ſinne (k) ſubiect to the cõdemnation of God, & depriued of his glorie. Whereto her anſvvere is, I graūt it, ſo as I am alſo (l) in Chriſt goodly & glorioufe, as theſe vvhich dvvell in exceeding glorie vnder *Salomons curtaine.* Verſ. 6. In this verſe the obiection hath tvvo partes, vvhich may be gathered out of the anſvvere, in this ſorte: Being thus glorioufe in my iuſtification by Chriſt, (m) I am not to be contemned for the tenants of ſinne, vvhich make me *ſomevvhat blacke*, (n) for my afflictions, vvhich proceding thence, ſcorch me & pearch me as the ſtrong beames of Gods ‡ ſunne, and burning heat of his chaſtiſements: yea & laſtly, for mine ovvne infirmitie in leauing the diligent *keeping of my ovvn vine*, that is, doing of the duties God aſsigneth me, in gathering & ordering his Church: by reaſon that myne (o) *ovvne brothers ſonnes*, ſuch as ſeemed to haue bin of the church, being amongſt vs, inflamed vvith *rage* againſt my trueth of doctrine & holy correctiõs hath driuen me to ſerue in part their fancies & pleaſures. Hitherto of the deſire of the fellovvſhip it ſelf, novv followveth the prayer for the meanes, verſ. 7, & the anſvver, verſ. 8. Verſ. 6. Firſt this verſe conteyneth the partes of the prayer: (p) that Chriſt vvho her ſoule delighteth in alone, vvould ſhevve vvhere as the chiefe (q) paſtor of

g *Pſal.* 26. 8. & 36. 7. 8. 9 10. & 63. 3. 4. 5. 6. 7. 8. & 84. 11.
h *Ephe.* 3. 9. 10. 11. 12. 1. *Pet.* 1. 12.
i *Pſal.* 120. 5
k *Rom.* 3. 23. *Rom.* 5. 16. 17
l 1. *Cor.* 1. 30 2. *Cor.* 5. 21.
1. *King* 10. 4. 5. 6. 7.
A Metaphor.
m *Rom.* 7. 14 15. 24. 25.
n *Pſal.* 68. 14 15. 16.
‡ *Mat.* 13. 6. *Allegorie or a Metaphor.*
Eſa. 5. 2. 3. *Iere.* 2. 21. *Matt.* 21. 23.
o *Heſ.* 2. 2. 3. 4. *Apoc.* 6. 14. 20. 24.
p *Phil.* 4. 7. 8 9. 10. 11.
q *Eze.* 34. 13 23. 24. *Iob.* 10. 1. 2. 3 4. 5. 6. 7. 8. 1. *Pet.* 5. 2. *Iere.* 3. 10. 15 *Reuel.* 13. 1

his sheepe feedeth vvith his vvorde and Sacraments: and vvhere at none day he maketh them lye dovvne, that is vvholy as a shephearde ordereth them in all their spirituall labours, toyles, and afflictions: Secondlie, the reason dravven from the ende, that I bee
† Gene.9.27 not as those vvhich *stretche out their* (r) *Tentes*, that is, haue fellovvship vvith thy fellovves, such as falslie chalendge to feede and gouuerne thy Church, as thou doest.

Vers.8. The aunsvvere of Christ in this eight verse is declared by the cause, because the Church confesseth her ignorance: and the partes. Firste that she should
ſ Mat.7.15. not cleaue to the (ſ) steppes of the vvorldlye, pro-
1.Ioh.4.1.2. phane and hereticall sheepe: Secondlie, vvhich is contrarie, she should feede *yong goates*, that is, greene Chri-
€ Ioh.21.15. stians, aboue the tabernacles of other shepheardes: that is more heauenlie and spiritually. Thus much for the first part of this Chapter. The second of their mutuall delight eache in other, is separatly and ioyntlie done, vers.17. Separately is done more largely firste, then more briefflie. In it vvhich is more large, Christe firſt doeth set foorth his Spouse, vvhō in most louinge
ß Ephe.5.27. maner he calleth (u) *fellowfriende:* first by reason of cō-
Esa.54.5. parison, of the like, that in honourable seruice she excelleth all others: as the horse of Pharoes chariot exceeded all other horsse. For seemely beautie, the principall places of beautie, both *cheekes* and necke are adorned vvith ornamentes of the Spirit, as gratiouse, as revves of preciouse stones, or gorgeous collers of great price. Secondly by the adioyned ornamentes of continuall grovving vnto sanctification, as it vvere the *pure golde* of holines, nevvly beautified vvith the
W Pro.25.11 (w) *siluer speckes* of increase in the same: Whyleſt she is
Psal.45.9. daily transformed into the likenes of God, from glo-
Esa.54.12. 13.14. rie to glorie. These ornamentes are enlarged by the cause (x) *Wee*, euen the Father, the Sonne, and the ho-
V Gene.1.26. ly Ghost, vvill frame this glorious ornamentes for thee. For aunswere vnto this heauenlie voyce of

Christ,

Chriſt, the Church ſetteth foorth her Lord and Huſbande, not ſimplie, but vvhat a one he is to vs (vvhich vve muſt chiefly reſpecte) hovve he is made vnto vs (y) vviſedome, holines, righteouſnes, and redemptiō. Which ſhe declareth by the fruites and the cauſe: the fruites verſ. 12. that his (z) *Spiknarde*, euen theſe aforenamed benefites and gifces of greateſt price vvhiche ſhe hath of him: giueth his force ſo, as the ſmell of it ſpreadeth it ſelfe farre: vvhiche effecte is enlarged by the time euen all this vvhile, vvhileſt he (a) ſitteth in the rounde and glorioufe Heauens, abſent in the fleſh, but in ſpirit preſent vvith her vnto the ende of the vvorlde. The cauſe is the vnſpeakeable communion ſhe hath vvith the ſame, vvhereby her ioye is full: vvhich is made lightſome by tvvo ſimilitudes, becauſe Chriſt is (b) dvvelling in her harte by faith, ſo caſting forth a ſtrong force of the heauenly ſent of grace, as a bunche of myrrhe in a vvomans breſt, and as the Cypers berie vvithin his vvhite flovver, is both graciouſe and ſvveete (eſpecially being planted as in a vineyarde or garden of Hengadi, vvherein are goodly garden-plottes, being both neare the Sea, and to pleaſant Springes, Ioſh. 15. 62 Gen. 14. 7. 2. Chron. 20. 2 3. 1. Sam. 24. 1. Ezec. 47. 10.) ſo (c) Chriſt is vvith her & all her members, as giuing them the ſvveete influence of ſpirituall grace and glorie: vvhich done, doubleth the glorie of their countenance. The ſhort prayſe vvhich they giue eache to other, is conteyned in the 15 and 16. verſe, vvhereof the firſt being the ſpeache of Chriſt, commendeth her for her properties. Firſt her beautie, as ſhe is made in him (d) vvithout ſpott, and glorioufe: Secondly, her ſpirituall chaſtitie, vvherein ſhee is like a doue, becauſe ſhe vvill not ſo much as caſt one eye vpon any ſuperſtition. In the ſeconde verſe ſhee (as her duetie required) doeth enlarge the prayſe of Chriſt, ſetting him foorth not onely by his beautie, one propertie, but alſo by his amiable delectableneſſe, vvhereby he inflameth her harte: and not onely

y 1. Cor. 1. 30

z Pſol. 45. 7.

a Ioh. 14. 16 17. 18. 19. 20

Matt. 28. 20.

1. Ioh. 1. 3. 3. 4. 5.

b Exe. 3. 16. 17. 18. 19.

Plin. lib. 12. cap. 24.

c Ephe. 4. 15. Coloſ. 2. 19. Eccleſ. 8. 1. 2.

d Ephe. 5. 27 2. Cor. 11. 2.

by his properties, but the common fruite they both haue by his meanes: that their holye and ſpirituall bedde is alvvayes *freſhe* & *greene*, ſo that ſhee is made by him in vvonderfull manner, (e) both to conceyue and bring foorth both yonge and olde. Hitherto of the delight vvhiche they haue ſeparately and mutually declared eache of the other. In the laſt verſe they doo both ioyntly reioyce and glorie in the goodlie and (f) glorioufe places of the Congregations, vvhere they meet, vvhere the rafters are of Cedar, couered vvith the protection & glorie of God, as vvith the cloude and pillar of fire: their vvalking place it ſelfe, made of the induringe vvorde of God, as if it vvere of vvilde, precioufe, and enduringe vvood: for ſo Plinie deſcribeth the tree, vvhiche hee calleth *arbor brute*, a brutiſh tree, like to molten copper, vvith vvhite bovves, of ſvveete ſmell, maruelouſlie prayſed in the hiſtories of Claudius Cæſar.

e *Eſai.54.1. 2.3.4.5.6.7. Iere.30.22. Iohn.3.4.5.*

f *Pſal. 110. 3.4.5.*

Eſai.4.4,5.6

Mat.7.24.25 & 28.20.

1. Het. 1.24 25.

Plin.Nat.h. 12.cap.17.

THE

Chap. I I.

Sing this as the 25. Psal.

Christ 1. I Am that Sharon rose,
the lillie of the ‡ plaines.
2 As Lillies in the thornes, my loue
amongst the " maydes remaines.
3 Amongst the ‡ forest trees
church as is the Appletree,
Amongst † all other men my loue
" euen such a one is hee:
§ Vnder his shade doe I
† most seeke for to be plast.
For why the fruit " which comes frō
him
is pleasant to my § tast.
3 Into his house " *preparde*
† for feasts he hath me ledd,
‡ Hauing his loue so ouer me
as is a banner spredd.
5 With these flagons see ye
" stay me the ground aboue,
And with these apples me sustayne:
for I am sicke of loue.
6 His left hande † vnderneath
my head it hath a place,
And also his right hande it doeth
" me round about embrace.
7 Maydes of Ierusalem
I sweare ye § (*doo abyde*
Without, with the hartes of the field,
or else the goates beside:)
That ye doo not rayse vp,
nor yet cause to awake,

Vntill

‡ *Vers.* 1. Heb. *valleyes.*
" *Vers.* 2. Heb. *daughters.*
‡ *Vers.* 3. Heb. *of the wood.*
‡ Heb. *the sons.*
" Heb. *and so.*
§ Heb. *vnder his shadow I haue desired that I may sitte.*
‡ *Piel, the forme of the verbe includeth this worde.*
" Heb. *his fruit*
§ Heb. *my palat*
" *Vers.* 4. Heb. *which is for wine i. for feastes, Sinecdoche.*
‡ Heb. *and his loue ouer me A banner.*
" *Vers.* 5. Heb. *stay me vp.*
‡ *Vers.* 6. Heb. *vnder the place of my heade.*
" Heb. *Fold me about, or embrace mee.*
§ *Vers.* 7. *The hebrue distinctiō before and following requireth this addition.*

Vntill that time that this my loue
" in it his pleasure take.
8 It is myne owne loues voyce,
beholde him, he drawes neare,
Ouer these mounts he leapes, & skips
vpon the † Hillocks heare.
9 My welbeloued is
vnto a roe likned,
Or els vnto the little calfe
of the ‡ deare which is red:
Beholde him howe that he
doeth stande our wall behinde,
Looking through the casement, and
through
the grates § as if he shinde
10 My beloued spake foorth,
and vnto me did say:
My fellow-friende, my beautifull,
arise and come thy way.
11 For beholde, the Winter
it is away parted,
The raynie shower it is gone,
" it is aside started.
12 § The goodly flowers they
are in the earth espide:
For chirping of the birds also
nowe is come in the tyde,
The " Turtle voyce is heard
within our Lande to call.
13 The figgtree her self hath brought
foorth
her figges which are but small,
And vines with their first grapes
a sauor doe ‡ displaye:

" Heb. Her will or delight.

† Vers. 8. Hebr. these hillockes.

‡ Vers. Hebr. Hart.

§ Heb. Making himselfe shine.

" Ver. 11. Heb. It walkes to it selfe.

§ Ver. 12. Heb. those flowerings.

" Heb. And the Turtles voyce maketh it selfe to heare.

‡ Ver. 13. Heb. giue foorth.

My

My fellow-friend, my beautifull,
arise and come awaye.
14 My doue which in these cliftes
of rockes, "*thy place hast pight*
In the denne inaccessible,
shewe vnto me thy sight,
†Bring thou to passe that I
may heare thy voyce: for why
Thy voyce is verie sweete, so is
thy countenance comelye.
15 Take ye vs the foxes,
the foxes which are smale
Spoyling our Vines, whilst that our
Vines
‡their first grapes goe withall.
16 My Loue is myne, I his,
in Lillies feede doeth he.
17 Return my loue, & to yong goats,
or Hindes calf likened be:
Which in the seuerd hills
doo runne, vntill that day
Breath forth his light, & til that these
shadowes be fled away.

"*Vers.* 14. *It is to be added, as the regall distinction sheweth.*

† Hebr. *Make thou me to heare.*

‡ *Ver.* 15. Heb. *are with first grape.*

The interpretation of the second Chapter.

THis Chapter hath twvo partes: the first doth liuelie describe the best defence of the Churche, vvhich is her impatient longing for Christ, vers. 8. vnto the 6. verse. The seconde doeth notablie describe the remedie in the rest vnto the ende. The disease is described by the cause, and the effect. The cause

is, the excellencie of Christ, and by his meanes of the Church: vvhich is firste set dovvne in the speache of Christ. Vers. 1. 2. then of the Church her selfe, describing Christ in her ovvne feeling. Vers. 3. 4. Christe doeth set forth him selfe or his excellencie by comparison of the equall set dovvne in a continued similitude, that looke hovve much *the rose of Sharon* a place lovve, frutefull, neare vnto Libanon, and most excellently decked vvith suche flovvers, 2. Chron. 5. 16. 1. Chron. 27. 29. excelleth brambles & briers: and hovv much the *vallie-Lillies*, goodlie in shevve & native beautie, exceedeth thistles and thornes, so much Christ (a) both in the fulnes of svveete and precious graces of the spirit, in righteousnes and saluation, in glorie and maiestie, readie to be ioyned vnto his Church, excelleth all other persones. His Church he setteth foorth by the same reason, repeating the last comparison, and applying it vnto the Church and other maydes, so declaring (b) that shee surmounteth all other assemblies in the righteousnes and glorie shee receyueth frō him, as much as the *Lillie* doeth the thornes. The Churche doeth describe this excellencie of Christ in her ovvne sense and feeling: first by comparison, then by the effectes or fruites vvhich come from him. Shee compareth him vvith all other for (c) beautie, fruitfull comfort, and delight, vnto the *Apple tree*, aboue all other trees, vvhich bring forth no fruite, but are barren *in the forrest*. The fruites are double, a feruent desire in her tovvardes him, vers. 3. and his louing prouision made for her, vers. 4. The first is vttered in the former similitude, *I exceedinglie desire to sit vnder his shadowe*, that is, (d) by his grace and righteousnes to be couered from the curse of the Lavve, condemnation, and all vvearisomnesse: vvhich is declared by the cause; because as the *Apple tree* doeth not only refreshe one vvith *shadow*, but also feede one vvith most delicat fruite: so the Church is (e) not onely vnder Christes righteousnes kept from the pearcing heate of God his vvrath, be-

a Esa. 3. 1. & 11. 1. 2. 3. 4. 5. & 62. 1. 2.

b Psal. 45. 14 15. 16. Esa. 71. 5. 6. Apoc. 19. 8. & 21. 2.

c Psal. 45. 3. 4. 5.

d Esa. 4. 3. 4 & 37. 1. 2. Psal. 36. 8. 9.

e Psal. 36. 8. 9. 10. Rom. 5. 10. Psal. 17. 15.

ing reconciled by him to God, but alſo by his life is
freede from the vvrath to come, ſo that here ſhee ta-
ſteth, and in heauen vvith fulnes ſhall feede (f) vppon
the *tree of life in paradiſe, bringing foorth fruite euery moneth,*
whoſe vvrie leaues is able to heale the Gentiles.

His louing prouiſion made for the Church, is, that
he hath brought her into his (g) aſſemblies, as into his
ſellers, parlors, prepared vvith his vvorde and Sacra-
ments, as vvith mixt *Wine* and all dainties: vvhiche is
enlarged by the fruit he vvorketh in the harte of the
Church, vvhich is the ſpreading of the loue (h) of God
in their hartes, vvhereby he keepeth euery member ſo
faſt vnto him, like Soldiers about *their banners or coulers,*
as nothing eyther preſent or to come, can ſeperate the
from them. Hitherto hath bin the cauſe of the *Loue-ſick*
nes of the church: the effect of it is a very pathetical &
ſudden outcrie vnto the Miniſters of the Church, to
keepe life in her, being fallen into a ſounde, vvith the
refreſhing *apples* and comfortable *Wine* of Gods pro-
miſes vvhich vve ſvveetly ſucke out of the vvord and
Sacramentes, as out of bottles: and this is confirmed
by a reaſon taken from the cauſe, euen her proper diſ-
eaſe, vvhich is that ſhe is *ſicke with ſpirituall loue.* Thus the
diſeaſe hath bin deſcribed, the remedie followveth in
the reſt of the chap. and is ſet dovvne in the partes of
it, the fellovvſhip ſhe hath vvith Chriſt to the laſt verſe,
and her prayer in the 17. verſe. The fellovvſhippe of
Chriſt is declared by the fruites of his ſpirituall pre-
ſence, verſ. 6. to 16. by the verie nature of it, verſ. 16.
The effectes or frutes of his communion or fellovv-
ſhip are double: firſte the preſent comfort and reſt ſhee
hath vvith him, verſ. 6, 7. Secondly, the other fruites
of his preſence, in the order of his Church, verſ 8. 15.

The firſte is ſette dovvne in the ſixte verſe, vn-
der the ſimilitude of a Husbande releeuinge the
VVife in her ſounde, *With his leſte hande vppon her*
heade, and his righte hande embracinge her about: and

f *Apoc.* 22. 2. *Pſal.* 17. 15.

g *Pron* 9. 1. 2. 3. *Allegorie of a ſimilitude. Seneca. as ver. 4. cap. 1.*

h *Rom.* 5. 2. 3. 4. & 8. 35. 38 *Allegorie of a ſimilitude from warre.*

Pron. 9. 1. 2. 3. 4.

2. *Cor.* 5 1. 2. 3. 4. 5. 6. 7.

so falling vvith her (k) into a ſvveete reſte & ſleepe of comfort, from the care of this vvorld, & impatience of this life. And this is further declared by the fruite in her, vvhich is a vehement charge to all her mẽbers and friends vvhom ſhe receyueth into her fellovvſhip. This for the forme and maner is ſo vveightie, that it is bound vvith an (l) othe, or rather adiuration: for the matter verie neceſſarie, that they followve an honeſt calling appointed of God and fitte for them in looking, as (m) Rachel to her Fathers Heards, & in taking honeſt & profitable recreation: not to avvake Chriſt (n) by greeuing the Spirit, vvherevvith vve are ſealed vnto redemdtion, through vanitie, filthines, vvantonnes in vvordes, apparell, geſtures, or in any thing that is idle, and vvithout the fruites of edification. The fruites of his preſence by his miniſterie is, the familiar and louing communicating of him ſelf, verſ. 8. 9. and his ſpeaches for the comfort and good of the church, 10. 15. The firſte is ſet foorth by the partes and degrees of it. (o) Firſt he cauſeth a ſounde of his vvorde and Spirit in her invvarde eares, ſo that ſhee can ſaye, *Hearke, I heare his voyce*, as it vvere ſomevvhat a farre of. Secondlie, ſhee ſeeth him comming vvith ſpeede and vvithout lette, vvhom (p) neyther our greater offences, as it vvere *mountaines:* after confeſsion and true repentance, (q) nor ſmaler or common imperfections, as it vvere *litle hilles*, ſhall ſtaye. and this comminge is moſt ſvvift, like vnto the ſvvift runne of a goate or Hinde, verſ. 9. Fourthlie, (r) ſhee is euen at the *doore* behinde the *Wall*, knocking by his vvorde, that he may come in, and ſuppe vvith his Church. (ſ) Laſtly, He looketh vvith glorie *ſhining bright* through the *windowes* of his vvorde, and *grates* of his Sacramentes: ſo that in the miniſterie of the Spirite, vve maye beholde vvith open face, as in a glaſſe or mirrour, the glorie of the Lorde, and are chaunged into the ſame image, from glorie to glorie, as by the Spirit of God.

The ſpeache of Chriſt is double, The one to the Church,

k Pſal. 4. 7. 8

l Nehe. 10. 30. 31. 32. 33

m Gen. 29. 6

n Ephe. 4. 29 Matt. 12. 36.

o Pſal. 75. 9. 10. 11. 12.

p Pſal. 32. 5. pſal. 51. 5. 6. 7

q Rom. 7. 14. 15. 16. 24.

r Apoc. 3. 20.

ſ 2. Cor. 3. 17

Church, verſ. 10. 14. the other to the gouernors and Elders of the Church vvhiche adminiſter the Diſcipline, ver. 15. in both ſhee faineth the perſon of Chriſt, and maketh him ſpeake as in his ovvne perſon. Whervnto ſhe maketh a ſeemely entrance, *my friende ſpeaking out* as in a graue and heauenly Sermon by his (t) Miniſters, calling me to doe his pleaſure, ſaide as followeth. The ſpeache to the Church hath tvvo partes, the firſte an exhortation rayſing vp the Church as from the drovvſines of ſecuritie, verſ. 10.13. The ſeconde, to ſhevve forth the fruites of her avvakinge in the Goſpell, verſ. 14. The firſt is briefliе ſet dovvne in numbring vpp the partes, (v) that ſhe avvake vvhich ſleepeth, and *riſe vp*, as from the *deed*, and *come vnto* Chriſt that he may giue *her light*. The reaſon ſet dovvne from the cauſe is numbred vp in the partes, becauſe *her light is come, the glorie of the Lord is riſen on her*, as it doeth on the earth in the Spring time, vvhē the birds chirp ſvveetly, to vvhich anſvvereth the heauenlie melodie of the (x) Saintes in ſpirituall ſounges, verſ. 12. vvhen the Vine and Figgetree pruined and dreſſed by God the Father, bringeth (z) *fporth much fruite* after the darknes, cloudes and tempeſts of ſinne, temptations and terrors, as *Winter* it ſelfe, are gone, verſ. 11. This reaſon beinge ſette dovvne, the exhortation for vehemencie is againe repeated, verſ. 13. the ſeconde exhortation is verſ. 14. vvith the reaſon of it: and is ſet dovvne by the maner of it, and the matter. The maner is by a familiar entrance, deſcribing his Church: firſt by her chaſt loue, mentioned vnder the title of a *doue*: ſecondly, by her ſafetie and glorie, that ſhee is alreadie in the (a) *cliftes of the rockes*, euen in *heauenly places* vvith Chriſt, vvhiche is eſpecially grounded on (b) *the Rocke*, vvhiche neyther can be ſhaken nor come vnto by man, euen the Lords counſell, vvho knovveth vvho are his. The matter hath tvvo partes, firſt that ſhee (c) ſhould preſent and ſhevv her ſelfe in ſoule and body, a holy ſacrifice in her reaſonable ſeruing of God. the ſeconde, ſhee ſhould lette

Proſopopeia, verſ. 10.

t Mat. 22. 1. 2. 3. 4. 5. 6.

v Ephe. 5. 14 Eſa. 60. 1.

w Eſa. 60. 1 2. 3. 4.

x Ephe. 5. 19.

z John 15. 1. 2. 3. 4. 5. 6. 7.

Metaphor.

a Ephe. 2. 20.

b 2. Tim. 2. 19.

c Rom. 12. 1. 2. 3.

Christ heareher (d) voyce in prayer, prayses, and all such spirituall seruices of God: both vvhich are confirmed vvith a reason drawen from the properties of her *sight* and presence that it is *semely* and (e) holy, being presented in Christe, and of her speache that it is *sweete* and delectable, euen acceptable vnto God thorough Christ.

d 1.Pet.2.9. Heb.13.21.
e Colos.1.28. 29.
f Heb.13.15. 16.

The exhortation to the gouuernours of the church is set downe by the partes: that they take heed of the (g) deceiptfulnes of all sinne, vvhiche sinne is rightlie compared to a *foxe*, (h) that neither prophane persons, as Esau, nor heretikes, fretting like cankers, as it were great *foxes*: nor smaler vices, as vvantonnes, lightnes, or any (i) shevve or occasions of euill, as it vvere small foxes, be suffered to remaine in the church: both vvhiche sortes for strengthening of the exhortation are declared by a reason drawen from the effectes, *that they spoyle the vines*, vvhich is enlarged by the time, vvhō they are in their *first grape, budding and sprouting as yet vvith childes* at vvhiche time Sathan especially laboureth to creepe into Christians, (k) *cogging them as vvith a dye vvhen they are as children, vvauering and caried about vvith euerie winde of doctrine.*

g Heb.12.83.
h Heb.12.15 2.Tim.2.17. Lament.5.18.
i 1.Thes.5.12
k Ephe.4.14

Hitherto haue bin the fruites of his presence, novve the Church commeth to set dovvne the nature of this fellovvship of Christ. Vvhiche consisteth in that neare vnion vvhich is betvveene them, that hee dvvelleth in her (l) hart by faith, *that she is in him, and he in her*: (m) vvho feedeth her in no drie, barren, or vnpleasaunt pastures, but that vvhich is as a vvatered garden of Eden, decked *vvith Lillies* and pleasant flovvers.

l Ephe.3.17. Iohn 17.23.
m Psal.23.1. 2.3.4.

Hither to of the fellovvshippe of Christe vvith his Churche, the principall part of the remedie: There folovveth her prayer, vvhich is set forth by the matter set dovvne in partes, that he *raunne* vnto his church, that is, still hastened his presence to be (n) *with her*: vvhich is declared by the time, (o) vntill *the day*, (p) euen that day of the full mariage of the Lambe, (q) & the shadovves

n Mat.28.20
o Mat.28.20
p Apoc.19.7. 2.Tim.4.8.
q 2.Pet.1.19

of,

f ſinne, ignorance, concupiſcence, affliction, and ſuch ke, be fled avvay, and it is made more light ſome and laine by a compariſon of the like, that hee ſhoulde ome ſvviftlie and preſently, as the Roe or Hinde vpõ he *ſeuerd hilles*, that is ſeverd by the floud Iordan, from he reſt of Iudea, (for vvhich cauſe the vvhole quarter vas called *Separation*, 2. Sam. 2. 19.) and vvhich vvere oſt commodious for pleaſure of hunting and ſmoth ce.

Chap. III.

Sing this as the 25. Pſalme.

1 IN my bedd I ſought him
(whom my ſoule loues) nightly,
And ſeeking him, when that I could
not finde him, thus ſaide I:
2 Now will I ryſe, and ſeeke
him whom I loue in minde,
In towne, by wayes, & ſtreetes, yet him
ſeeking, † I doe not finde.
3 Vntõ the watch ‡ which goe
the round, and did finde mee:
Him whõ my ſoule § doth always loue
(ſaid I) did ye not ſee?
4 When I had paſt " not farre
from them, him did I finde,
I held him faſt, and left him not,
† whom I ſtill loue in minde:
Till in my mothers houſe
I brought him for to be,
And in the ſecret roome, of her
which had conceiued me.
5 Maydes of Ieruſalem
I ſweare you (" *doe abyde*

† *Verſ. 2.* Heb. *I haue not found.*

‡ *Verſ. 3.* Heb. *which goe about the citie.*

§ Heb. *hath loued.*

" *Verſ. 4.* Heb. *a little.*

† Heb. *whom my ſoule hath loued.*

" *Verſ. 5.* *The hebrew diſtinction requireth this addition.*

VVithout with the harts of the field,
or els the goates beside)
That ye doe not rayse vp,
nor yet cause to awake
This my dearely "beloved, vntill
§ in it he pleasure take.
But who shall *then* goe vp
the wildernes from out,
As if shee were with rysing smoke
be-censed round about:
Be-censed rounde about
with incense and ‡ myrrhe brent,
§ Which, then perfumers pouders all
are farre more excellent?
7 Beholde his bedd *it doeth*
farre Solomons *excell,*
Which three score strong men stande
about,
strong men of Israell:
8 They handle all the sworde,
and in warre expert all,
Each hath his sword girt by his side
least feare in night befall:
9 That bedd the which that King
did for him selfe prepare,
§ *Which framed was* out of the trees
of Libanus which are.
10 Whose pillers siluer were,
whose pauiment of golde,
Whose † couering of purple was
which on the bedd they folde:
Whereof "the middle *is*
as if that it within
By Daughters of Ierusalem
with

" beloued.

§ The Hebrew worde hath that force.

‡ Vers. 6. Heb. Mirrh. to witte, when it is brent, Metonomia.

§ Heb. *before, or then all powders of perfumers.*

§ Vers. 9. The hebrew distinctiō going before sheweth that som such wordes must be added.

†Vers. 10. Heb. *anything layd vpon that which one doth lye or ryde vpon.*

" Heb. *the middle, as if it were vvithin, paued by the daughters of Ierusalem.*

with "loue pained had bin.
11 Ye Daughters of Tzion
come foorth, and looke vpon
The King with crowne which his mother
did make for Solomon,
In that day when § he was
vnto his wife made sure:
In that day ‡ when vnto it selfe
his harte did ioye procure.

" or, needle worke.

§ Vers. 11. Heb. of his so nigh or heiron thing.

‡ Heb. of the ioye of his harte.

The interpretation of the thirde Chapter.

HItherto hath bin the best and most holy temptation of the Church: Nowe followeth of those vvhich bevvray more her corruption, the best vvhereof is the feare vvhich commeth from infidelitie in the Church, least she had lost Christe: yet so moderated, as thereby the spirit vvorketh in her more diligence and studie, both to seeke to attayne Christ more nearely, & holde him more stedfastlie. By both vvhich effectes followving the temptation, this temptation is described in this Chap. by the first vers. 1. 2. 3. By the seconde in the rest of the Chapter.

The first is set forth by the partes, the issue of eache being the cause of the other. (a) The firste vvas more tēperate, vvithin-dore, in the night, on her bed, vvhilest the heate of the tēptation vvas not so great, vvher shee *sought* him in the secrete meditation of her harte: this is declared by that vvhich followed vppon it for her further triall, (b) that *shee founde him not*: to vvitte, on her ovvne sense and feeling, in vvhich Christe seemeth

a Psal. 42. 4. 5. 12.

b Psal. 77. 2. 3. 4. 5. 6. 7. 8. 9. 10.

meth to be absent as the sunne vnder the cloud, thogh in deed he is euer present vvith her. The seconde vva more earnest, when the assault vvas more vehemen vvhich is double: First, arising from her ovvne and se cret meditations. (d) She is driuen to seeke helpe in th citie, townes, streates, corners, vvhere she may meete vvith ny her godly and familiar brethren exercised in temp tations and trialls, vvho may comfort her, vvho may confesse their sinnes one vnto another, and pray on for another, vers. 2, vvhich also is further declared b like issue followving, that yet shee *found him not*, in he ovvne sense. And this causeth the third and last seare vvhich is vpon greater & more sharpe assaultes to go to the (e) publike *Watchmen* vvhich God hath set vpo the vvalles of Ierusalem, to rembeer alvvays the Lor vnto his Church, and of them to make inquirie *howe come to him whom her soule loueth*, vers. 3.

This hath bin the increasing of her fitt: novv follov eth another issue of the temptation, vvhich is, *that sh founde him vvhom her soule loueth*, and vvas able to saye, *this was but my weaknes, the right hande of the Lorde, is it cha ged?* But this is declared further: firste by the adioyne time, *when she was a little past the watchmen*: vvhich (g) sh vveth the Lord delayeth comfort, to drawe his Church through all his meanes, frō the lovvest to the highe vvhere she findeth in short space, comfort, but man times not till she is past, that they might not attribu it to the excellencie of the meanes, but vnto God.

Secondly, it is declared by the fruite, she layd (h) *stra holde on him*, by a nevv increase & reuiuing of faith, t roote vvhereof still remayned aliue: vvhich is decl red by the ende, *not to let him goe*, vvhiche is declared the adioint of the time, vntill such time, as shee had brought him to be daily conuersant vvith her, in t Church and heauenlie Ierusalem her mother. This further enlarged, vers. 5. by the fruit vvhich it vvroug in her, namely that it caused herto renevve her charge of vvhich Chap. 2. vers. 7.

d Rom. 1. 12. Io. 4. 3. 4. 5. 6. 1. Thes. 4. 18 Iam. 5. 16. 17 18. 19.

e Esa. 62. 8. 9 Mal. 2. 7. Iam. 5. 14. 15

f Psal. 77. 11

g Psal 73. 15 16. 17. Psal. 116. 9. 10. 11. 12.

h Ephe. 3. 15. 19.

i Psal. 77. 5. 9. 7. 11. 12. 15. 13.

i Gal. 4. 26.

In the 6 verse, to open this point the better, there is conteyned an answere to an obiection, which by considering the answere is this: Then belike you would alwayes keepe Christ beneath with you in your mothers house. To which the aunswere is, ver. 6. (k) Who is shee then, that shoulde *ascende* into heauen from the *wildernesse* of this worlde: *becensed* with the most *pleasant* and glorious *odours*, exceedinge all artificiall perfumes, (l) euen of holines, immortalitie, eternitie, glorie, with which beeinge beecensed, I shalbe (m) rapt vppe into the ayre with Christe, to remayne with him for euer? The reason of this aunswere is assigned, by setting downe farther the great glorie, both of the place shee should ioyne with her Loue in, as in a *bedde*: and also of the excellent glorie of Christes person, when shee shalbe perfectly ioyned in presence with Christ Iesus. For the full manifestation whereof, shee at large describeth the glorious bedde of Solomon, sayinge at the beginninge, his *bedde is aboue Solomons bedde*, meaning in all the glorious attendance and partes adioyned to it: so that in all these, Christes bedde in heauen, is most excellent. About Solomons bedde were *three score strong men of Israel*, but in heauen (n) his *bedde*, his Sanctuarie, § his Throne, where his church shall euer be with him, and place to meete in, are at euery *gate* of twelue, (o) *twelue Angells*: yea there are (p) thousandes of *Chariotts*, of *Principalities*, *mightie powers*, *Thrones and Dominions*, *which wayte on his person day and night*, and minister vnto his Church and *euerie member of it*. These are so mightie in power & wisdome, as they exceed all power of flesh and bloud, *how mightie & expert in warre soeuer*: yea it is true of the euill Angels, much more the (q) *Angels of god his might*. That bedde *was made for* King *Solomon*, but this for *the* (r) *King of Kinges*: That of the *Wood of Libanon* by mans handes: but this (s) *pight of God as a pauilion, made of pleasures at the right hande of God for euermore*. The pillars of that *was of siluer, but here are many* (t) pillars *as in the Temple of*

k *Iohn.* 14. 1. 2. 3. 4.
l 1. *Co.* 15. 43. 44. 45. 46. 47.
m 1. *Thes.* 4. 17. 18.
n *Ioh.* 14. 1. 2. 3. 4. 1. *Thes.* 4. 17. 18.
Psal. 68. 18.
§ *Ioh.* 17. 24.
Apoc. 3. 21.
o *Apo.* 21. 12.
p *Psal.* 68. 18. *Dan.* 7. 10. *Mat.* 20. 28. 31. & 25. 31. 32. 33. *Colos.* 1. 16. *Psal.* 9. 11. *Heb.* 1. 6. 7.
q 2. *Thes.* 1. 7. *Vers.* 9. 1 *Apo.* 17. 14. & 19. 16. & 1. *Tim.* 6. 13.
s *Heb.* 8. 2. *C.* 9. 11. 24. *Psal.* 16. 11.

God, which he that hath shall come out no more. That beddsteede or lying place was of golde, but here the streates, yea the
u Apo.21.21 market streate, of (u) pure golde, shining through as glasse: the coverings of it were of purple, hauing the middes paued as it were with needle worke, for price, called the loue of the maydes of Ierusalem: but here the ornamentes and hanginges are (x) the shining glorie of God, and the light of the Lambe.
x Apoca.21. 11.22. Thus Solomons bedde hath bin described, Nowe the glorie of his owne person is set downe in one principall parte of it, euen his Crowne, which is also gloriously described, vers. 11. that we might vnderstande, if the glorie of Solomons bedde (howe exceeding soeuer) was inferior vnto Christes: much more the glorie of his person vnto his glorie, though Solomō with his Crowne made by his Mother in the day of his contract, be set foorth as a spectacle to be looked vppon, as a most worthie spectacle for the Maydes of Ierusalem:
y Apo.19.12 Hebr.2.8. yet Christ IESVS hauing not one, but (y) many crownes, both of honor, glorie and rule, and in them a Name & Maiestie written, which no man knoweth but himselfe, is not onely to be seene, (z) but worshipped and followed, not of the Maydes of Ierusalem onely, but of the
z Hebr.1.7. Apoc.19.14. 15.16. whole hoste of heauen, clothed with holines & glorie, as with pure and white silke. Out of his mouth goeth a sharpe sword, that with it hee might strike the Nations: Hee will rule them with a rodde of iron: he it is that will tread the lake of the wine of Gods furie and wrath, and he hath in his garment and thigh written a name, King of Kings, Lord of Lords. Which glorie, crowne, and name, is ‡ giuen him of his Father, & shalbe fully accōplished in the
‡ Phil.1.2. 10. day when not only he, but we all may say: Let vs reioyce and leape for ioye, and giue glorie vnto him, because the marriage of the Lambe is come, and his spouse hath prepared her selfe.
Apoc.19. Wherefore seeing the place where the church shall enioye the presence of Christ fully, is so glorious, & his
1.Cor.5.7.8. 9.10.11. person more glorious: it becometh her not to desire so his presence here by faith, or in the flesh in this world, as she should not desire more, in glory to ascend vnto him.

Chap. IIII.

Sing this as the 45. Psalme.

Christ LOe howe that thou art fayre,
loe faire thou art my loue,
Thine eyes before thy lockes "are like
to the eyes of a doue:
As of a flock of goates,
such also is thy heare,
Of those same *goates* which doe vpon
the mount of Gilhad sheare.
2 Thy teeth like ‡ equall flocke
which come vpp from washing
Which all doe bring foorth †twines, whereof
none wanteth his offspringe:
3 Thy lipps like scarlet threede,
so comelie is thy speach:
As a pomgranate peece, §beyonde
thy locks thy temples reach.
4 Thy necke like Dauids towre
buylt for an Armorie:
In which a thousand Targets hang,
all shields of men mightie:
5 Resemble doe thy papps
two yong kidds which goats breed,
Such as are twinnes, and such as doe
among the lillies feede.
6 Till that day shall appeare
and these shades shall flee hence:

I will

1

" *Vers.* 1. Heb. Doue, or of doues

† ‡ *euen.*

† *Ver.* 2. Heb. *doubled.*

§ *Vers.* 3. Heb. *from of within vpon thy heare, thy temples.*

I will go to this mount of mirrh
and hill of Frankomcenſe.
7 Thou art all fayr, my loue,
and no ſpotte founde in thee.
8 From Libanon returne, my loue,
from Libanon with me:
From Amanal toppe thou,
shalt looke, ‡ from Schenir ſee,
From Hermon, & from Lions dennes
and mountes where Leopards bee.
9 Sister, my ſpouſe, my hart
thou haſt ſtole † with one eye
Myne hart thou haſt ſtole, with one
chayne
which " on thy necke doeth lye.
10 How fayr are thoſe thy loues,
my ſiſter and ſpouſe myne,
Of what goodnes are thoſe thy loues,
more excellent then wine?
Better thine oyntments ſmell
then all the ſpices will.
11 The hony combe both of thy lips,
O ſpouſe, they doo deſtill,
Vnder thy tounge honye
and milke are, § and as well
The ſauour of thy garments is,
as the Libanon ſmell.
12 Siſter, my ſpouſe, as the
garden incloſ'de thou art:
As a ſpring of water incloſ'd,
and a Well ſeald a-part.
13 § Thy gryfts they are, as of
a pomgranat orchard:

‡ *Verſ. 8.* Heb. *from Schenirs toppe.*

† *Verſ. 9.* Heb. *With one of thine eyes.*

" Hebr. *on the ioyntes of thy necke.*

§ *Verſ. 11.* Heb. *It is as the Libanon ſmell.*

§ *Verſ. 13.* *The Hebrewe, worde for worde varieth this ſenſe, according to their proper diſtinction.*

With

With the fruite of things precious,
as Cypres, with Spiknard:
14 Spiknard, Saffron, ſweet Canes,
Cinomon, with the reſt,
Of Inceenſe trees, Mirrh, and Santall,
" with all ſpice which is beſt.
O thou the fountayne of
the gardens, and the Well
church Of liuing waters, which flovving
doeſt § Libanons excell!
16 Wake North, and com O South,
and on my garden blowe,
And all the ſpices thereof, lett
the waters ouerflowe:
Let com to his garden,
him, who is lov'd of me,
That he may eate the ‡ fruite of his
things delicate which be.
17 Sister, my ſpouſe, into
my garden come am I,
Chriſt. I gather my Myrrhe with my ſpice:
alſo with my hony
I eate my hony-combe,
with my milk, drinck my wine:
Eate, O my freendes, drinck and bee
filld,
ye welbeloued myne.

" *Verſ. 14. With all the heades of Spice.*

§ Heb. Of Libanon *i. the waters of Libanon.*

‡ *Ver. 16. Heb, The fruite of his ſweetneſſss.*

THE

The interpretation of the fourth Chapter.

IN the Chapter going before, the Church her ſelfe ſhewed a remedie for that kinde of ſmaler ſicknes. Nowe in this chapter it is more fullie handled betweene Chriſt and the Church. In the firſte parte whereof Chriſt ſetteth downe the iudgement which he hath of the condition of the Church, and what hee worketh in her for her ſatisfaction in this temptation to verſ. 15. In the ſeconde, a moſt excellent part of the remedie in the prayer of the Church vnto Chriſt, and his anſwere to the ende. The iudgement of Chriſte concerning his Church, is conteyned in the deſcription he maketh of her: The which firſt deſcribeth her as ſhe is whileſt Chriſt ſitteth nowe in heauen, to verſ. 7. Then as ſhee ſhalbe, being ioyned vnto him in heauen.

The firſte is, that ſhee is *fayre* or beautifull: which for vehemencie is repeated with a marke of cryinge out, *Beholde thou art fayre, thou art fayre!* By which beautie is meant, the goodly proportion or cõueniencie of members, the gratiouſe ornamentes and actions of euery one in his place aſsigned of God. This beautie is declared by numbring vp of all the partes, vnder a continued ſimilitude of a Woman, ſet forth in the proper beautie and (a) comelines of her partes. All which are ſet foorth moſt elegantly: but not ſo much to ſett forth a bodily beautie, (for then other partes not mẽtioned, and theſe remembred, ſhould bee otherwiſe deſcribed:) but ſo they are ſet forth as may beſt agree with the Church both generall in gouernement, and particular in euery member, which may appeare by the purpoſe of the holy Ghoſt, which is to ſatisfie euery particular perſon, and the Church generally againſt the temptation mentioned before.

Exclamation.

a 1. Cor. 12. 23.

Firſte therefore her head is deſcribed by all the partes of it, then her necke. For her head. firſte her *eyes* are deſcribed, firſt by a ſimilitude, for chaſtitie like to the

eyes

(h) *eyes of a doue*: becauſe both the Miniſters vvhich are the (c) *eyes* and *lightes* of the Church, (d) ſeeke to preſent vnto Chriſt euery man *chaſt and pure in the ſimplicitie of the Goſpell in Chriſt*: and alſo the (e) light of iudgement and feeling, vvhich ought to gouerne euery chriſtian mannes actions, *is ſingle*, and maketh the vvhole body lightſome, vvhileſt it preferreth aboue all, the vviſedome and loue of God in euery particular thing.

Secondly, (f) for comelines and ſeemelines that they are vvithin *her lockes*, ſo that her heare hangeth not ſtaring, nor ſtandeth not ſtiuering like a Peacoks tayle, neither is it ſpread vvith vvyer as it vvere ſett vp vvith rayle and poſſe: but is ſeemely turned and foulded vp, ſo that it reacheth not to her eyes or forehead: that is, both the Miniſters adioine to their ſimplicitie in doctrine, a ſeemely and comely decencie in ceremonies beſeeming the ſame: leauing the ornaments of ‡Scarlet, fine linnen, ſilke, golde, Organes, Coapes, Surpliſſes, Albes, Croſſes, and all §ceremonies ſignifyinge ſpirituall grace, according to man his inuention, to the Babyloniſhe ſtrumpet: and alſo euery Chriſtian doeth not onely followe things good, (g) but vvhich are comelie and to edification in the ſmaleſt matters: not (h) *faſhioning* her ſelfe vnto the vvorlde, but in (i) apparell, (k) geſtures, (l) behauiour, to followe that vvhich becommeth ſuch as profeſſe godlines and ſobrietie. Her *heare* is deſcribed by a ſimilitude, *that it is like the heare of a flocke of goates which ſheare mounte Gilhad*, that is, ſuch vvhich feede in a goodly paſture, and are fatte, and therefore haue goodly ſhining & ſmothe heare, verſ. 1. The meaninge vvhereof is, that the Church hath her ceremonies which are (m) eyther ſo ſeemelie and bring ſuch reuerent decencie to the holines of Chriſtians, eſpecially God his ſeruice, as becommeth the ſimplicitie of it, or elſe ſo orderly as thei take avvay all confuſion, diſturbance and trouble in the actions of Religiō. Her teeth vnder the ſimilitude of *a flock of ſheepe, growen alike, waſhed clean, with their twinns*, are

b Cap. 1. 15.
c Matt. 5. 14. 15. 16.
d 2 Cor. 11. 2. 3.
Coloſ. 1. 28.
e Mat. 5. 22. 23. 24. 25. 26.
f 1. Cor. 11. 13.
‡ Apo. 18. 12
§ Mat. 15. 8. 9 Mark 7. 4. 5. 6
g 1. Cor. 11. 2. 3. 13. 16.
1. Cor. 6. 12.
h Ro. 12. 2.
i Tim. 2. 9. 1. Pet. 3. 3.
k Eſai. 3. 16.
l Luke 14. 8. 9. 10. 11.
Allegorie.
m 1. Cor. 14. 40.

prayſed for their *equalitie, ſhining, and perfect number*, all vvhich things perfect the vſe and office of the teeth, ſo (n) teaching that hee giueth the Church an euen, ſhining, & ſufficiēt grace to prepare meate for the ſoule, by attention, meditating, & diſcerning of the ſpiritual foode, verſ. 2. In the thirde verſe, the inſtrument of ſpeach and chiefeſt grace of the countenance is prayſed. The ſpeache firſt by the inſtrument beautified by a ſimilitude, that *her lippes are like Scarlet*, (o) that is, the manner of vttereance is gratiouſe & liuely to the hearer and beholder. Secondly, by the propertie of the ſpeach that it is *comelie* or *ſeemelie*, (p) ſuch as hath grace and authoritie, not conſiſting in the entiſing ſpeach of mans vviſedome, but in the euidence of the Spirit, being vveighed, prepared, and made true, ſure and forcible. The chiefeſt grace of the countenance lyinge in the temples, they are ſet foorth by a compariſon of the like, *like to the peeces of a pome-granat*, and by their bending beyond the heare, ſo ſhining, that her beautie is naturall, and neither needeth nor can abide the helpe of proude vvanton adorninge: ſo that the Churche ſeeketh no vvorldlie glorie to beautifie her ſpirituall beautie vvithall. After her head, her *necke* is ſet forth by a ſimilitude, that it is *like the tower of Dauid*, ſtreight and ſtedie, on vvhich hangeth a *thouſand of targets, all of mighty men*, ſuche as haue bin tried, and are monumentes of victorie: For the miniſterie of gratiouſe ſpeache in the Church is borne vpp ſtedie, and aſſiſted (q) vvith the force of the Diſcipline, and gouuernement annexed to the ſame: (r) and vnto the ſvvorde of the ſpirite, the vvorde of God in euery Chriſtian is added the cōpleat and ſure armour of proofe, deſcribed by the Apoſt. by vvhich they reſiſt the Diuell, ſtrong in the faith, ver. 4. From the neeke he cōmeth to the teates, vvhich he deſcribeth by a ſimilitude to be plumpe, round, fayre, and full of good nouriſhment, *as two yong kiddes being twinnes*, and fedd in moſt excellent paſtures, *full of Lillies*, verſ. 5. Thirdly, declaring that the miniſterie of the church is full

(n) Mark. 4. 24. 25.
(o) Luke 4. 22. Ephe. 4. 29. Coloſſ. 4. 6.
(p) 1. Cor. 2. 2. 2. 4. 5. & Eccle. 8. 9. 10. 11. 12.
(q) Pſal. 149. 5 7. 1. Cor. 4. 21. 1. Cor. 12 28. Rom. 12. 6. 7. Col. 2. 5 Nehe. 8. 4.
(r) Ephe. 6, 10. 11. 12. 13. 1. Pet. 5. 9.

full of (§) all ſweet milke of the vvorde of God, ver. 8 in ſtead of a paſſage from that part of the deſcription of the Church, vvhich is of her eſtate here, vnto that vvhich is vvhen ſhe ſhalbe perfect: he declareth his bodily abſence from the Church. Firſt by the adioint of the time, (†) *till that day of the full mariage of the Lambe come*, and the darke (t) *ſhadowes* of afflictions, ſinne, temptations, vvhich hinder the appearance of the full beautie of the Church *be ſtadde away*, that is, ſuddenly gone as the darknes in the morninge. Secondly, by the place vvhervnto he goeth, into (u) heauen, vvhich in a continued ſimilitude is called *that hill of myrrhe and frankincenſe*, verſ. 6. From this tranſition he deſcribeth the Church as ſhee is perfect by her tvvo adiointes, her *beautie*, that is, her holines, verſ. 7. Her glorie, verſ. 8. Her beautie is declared by the adioint that it is (vv) *whole* and perfect, and the contrarie, that there is *no ſpotte or wrinckle* in her: Her glorie is ſet forth by the cauſe, the preſence of Chriſt vvho ſhalbe (x) *with her*, her *glorie*, and happines, *and ſhee with him*. and her adioined *gathering together*, from all quarters (y) of the vvorlde, howve farre ſoeuer removed, as frō *Libanon*, *Amanall*, *Shenir*, *Cherimon*, Deut. 3. 9. and from the companie of all vvicked, cruell, and abominable men, as it vvere from the *Denns of Lions*, and the *hilles of Leopardes*: all vvhich is beautified and made liuely by turning his ſpeache to the Church, ioyfully vttering vnto her this nevves, calling her by the name of *Spouſe*, *calath*, vvhich ſignifieth, the vvife married & alreadie ioined vnto her husband, as the church ſhalbe vvhen ſhe cometh to this perfection. Hitherto the church hath bin deſcribed: novv he doth in the 15. verſ. ſet forth the things wrought in her, firſt by the effect, verſ. 9. vvhervnto he maketh entrāce by an exclamation calling her his (a) *ſiſter*, as being of the ſame nature, his maried *ſpouſe*, & repeateth the effect for vehemencie, *that with one eye*, that is, one ſpirituall looke of fayth (b) vvherby ſhee pleaſeth GOD, and is acceptable to him) ſhee hath *rauiſhed his harte*, and by one (o) *chayne of her necke*, that is, one ornament and grace of his

§ 1. Cor. 3. 2. Heb. 5. 13. 1. Pet. 2. 2.

† Apoc. 19. 7.

t 2. Pet. 1. 19. Eſa. 60. 1, 2. Metaphor.

u Act. 4. 11. Apoca. 21. 10.

Allegorie.

w Ephe. 5. 25 26. 27. 28.

x Apo. 21. 22 23. 24.

y Mat. 24. 31

z Mat. 13. 41. 42. 49. 50. Apoc. 21. 8.

a Heb. 2. 11. 12. 13. 14. 16.

b Heb. 11. 6.

c See Chap. 4. Yerſ. 11.

of his ſanctifying Spirit beſtowed on her, he hath ra-viſhed her harte, verſ. 9. Secondly, he ſetteth them forth by the properties of *Beautie* and goodnes, all vvhich is adorned vvith a vehement and paſsionate crying out and repetition of the former title. The firſt thus, Hovv *faire*, that is, hovve glorioufe *are thoſe thy loues my ſiſter and ſpouſe?* The ſeconde, their *goodnes*, vvhiche is enlarged by the like compariſon of the leſſe, vvith the Church to Chriſt, Chap. 1. verſ. 5. *of vvhat goodnes are thy loues more excellent then Wine?* Thirdly, theſe benefites are ſet forth by numbring vppe all the ſortes of them, vvhich are: Firſt thoſe in her ſelfe, verſ. 11. then thoſe vvhich ſhe bringeth foorth, verſ. 12. 13. 14. The benefites in her ſelfe are firſte the cauſe of the reſt, *the anointementes*, that is, (d) the graces of the Spirit, vvhiche ſealeth her vp to the day of redemption, and keepeth her from falling avvay: *Is better for ſmell*, that is in ſenſe and feeling, then all the ſpices vvhich are earthly, verſ. 10. Secondly, the fruites proceeding from this cauſe, are tvvo, the firſte, that *both her lippes*, that is, her publike and priuate ſpeach (e) *doe diſtill*, that is, deliuer (f) *the hony combe*, that is, moſte pleaſant & heauenly doctrine, yea *vnder her tounge* readie to come forth, are both *honie and milke*, (g) that is, all pleaſant and vvholeſome ſpirituall foode, fitte for all, yea children. The ſeconde, that the *ſauor of her garmentes* is as excellent *as the ſmell of Libanon*, that is, (h) her outvvarde behauiour is moſte gratiouſe, amiable & ſvveet, as farre aboue all vvorldly grace, (i) as the ſmell of Libanon is aboue the ſauor of common vvoodes, verſ. 11. Being about to ſet forth the benefites vvhich he cauſeth her to bring forth, hee doeth firſt ſet foorth her aptnes thereto, verſ. 12. then the fruites them ſelues. The aptnes of the Church is ſet foorth by the partes, that ſhee is apte to bring forth fruite, as *a Garden which is incloſed*, (l) being hedged and defenſed, by the Diſcipline and gouernement of the church, ſo that none can come in thither to digg root-vppe or ſpoyle, but onely thoſe enter in, vvhiche ſub-

ſcribe

2. Cor. 1. 21. 22. 23. 1. Iohn. 3. 27.

Metonomie.

e Deu. 32. 2. Eſa. 30. 20.

Allegorie of a Metaphor and Synechdo.

f Pſal. 19. 11 & Eſai. 7. 15.

g Eſa. 55. 1. 2. 3 4. 5.

h 1. Pet. 2. 12 & 3. 14. 15. 16. 17.

i Deut. 3. 25. Zacha. 11. 1. l Pſal. 80. 14 13. Eſai. 5. 2. Eſai. 62. 8. 1. Cor. 5. 11. 12. 13.

eſa. 35. 8. 9. 10 Eſa. 43. 20. Ioel. 3. 17.

ſcribe vvith their hande vnto the L. and no poluted or vncleane can remayne in her. And ſhe is alſo apte to nouriſhe, vvater, and cheriſhe the Lords plantes by her miniſterie of pure doctrine, as *a ſpring of ſweete water incloſde from common vſe, and ſealed apart*, ſo that it kee peth both his ovvne nature, taſte, and ſmell. The frutes are numbred vppe by the ſortes, (n) the perſons vvhiche are as plantes of righteouſnes, *grafted as of a pomegranat orchyard*. The *fruites* of godlines in the ſeruice of God, and holynes in all their conuerſation, is *precious and rare, as Ciptes, Spikenarde, Saffron, ſweet Canes, Sinamon, with all incenſe trees, Myrrhe, Santall, and all ſortes of Spice* Verſe 13. 14.

n Eſa. 16. & 61.3.4.
o Iere.7.20. Hamos 5.21. 24.25. Pſal.141.2.

Hitherto of the firſte part of the Chap. Novv follovveth the ſeconde in the prayer of the Church, verſ. 15.16. and the anſvvere of Chriſt the 17. The prayer deſireth the preſence of Chriſt, who in deed miniſtreth povver to her to be a garden, and vvater to vvater it vvithall. Therefore, firſte he ſetteth forth Chriſt, vnder the former ſimilitudes, and all agreeing vvith theſe thinges vvhich may ſerue to cauſe fruitfulnes in the garden, (p) *that he is the fountayne of the garden:, and the Well of liuing waters* the very flood of God, *which excelleth* the excellent vvaters vvhich moſt clearely and pleaſantly flovve out of that goodly Libanon: That hee is all the diuers Windes, both colde and vvhote, binding and opening, *North and South:* fitte for euery ſeaſon. Secondly, ſhee ſetteth dovvne the partes of her prayer vvherein ſhee prayeth for his preſence, in tvvo reſpectes. Firſte, to miniſter vnto her the cauſe (q) of all fruitfulnes, both of the Winde and vveather, and nouriſhment, and vvater: all vvhiche is meant by theſe vvordes: *Wake North, and come South, and on my Garden blowe, and lette the Waters of his Spirit ouerflowe all the Spices thereof*, that is, all ſpirituall fruites vvhich muſt grovve by that meanes, by vvhich they vvere begotten. Secondly, (r) to come to accept from the Church the pleaſant fruites of diuine ſeruice, the holy oblation

p Iohn 4.14. Zacha.1.1. Pſal.36.9 10 *Allegorie of a Metaphor fro a garden.*

q 1.Cor.3.5. 6.7.8. Rom.15.13. 14.15. 16. Heb.13.21. r Rom.15.16 & 12.1 & Oſee.14.3. Hebr.13.18.

of men renewed, the fruites of the lippes in prayse & thankesgiuing and all obedience, in saying: *Lette him whom I loue come, that he may eate the fruite of his most delicate things.* The answere of Christ is, that he is present in his garden, and doth so performe all those offices which she prayed for, which is declared ver. 17. First, by the cause, his presence, (s) *that he is come into his garden.* Then the workes he doth in receyuing the fruits. First for him selfe, then others: for him selfe, first, he *gathereth his myrrhe and Spice.* that is, receyueth from vs those pleasaunt fruites before mentioned: secondly, he *feedeth* vppon all the fruite of it, that is, so muche (u) delighteth in it, as he eateth not onely the hony, as it were the most excellent dueties or vvorks of the Church, but also the (w) *hony combe* as it were the baser seruices and fruites of his spirit of least account: that he receyueth of all sort most sweetly mingled to to gather, both the cõmon & daily fruites of godlines vnderstoode in *milke*, & the more rare and of greater price, (x) as solemne fastes and feastes, signified by vvine, both vvhich he drinketh togeather, that is, accepteth of them all. For other, the fruit is set foorth in the exhortation he maketh to his companie, turning his speach to them and saying, *Eate*, that is, delight and satisfie your selues fully, O *my friendes*, that is (y) O you holy Angells, vvhich as my Nobles, accompanie me the king of glorie, in heauen, and haue some cõmunion, with me in the giftes I bestovve on you, (z) *Drincke and be filled*, fully satisfie your selues (I say) *yea my beloued myne*, that is, ‡you vvho are as sonnes of my Father.

s Mat. 28. 20. & 18. 20.

u Heb. 13. 15. 16. 21. Colos. 1. 10. Phil. 1. 11.

w Col. 3. 22. Tit. 2. 10.

x Esai. 51. 8, 9. 10. 13. 14. Zacha. 5. 6. 7. Mat. 6. 3. 4. 5. 17. 11.

y Heb. 1. 9. Psal. 45. 7.

z 1. Co. 11. 10 Ephe. 3. 10. 1. Pet. 1. 12.

‡ Heb. 1. 6.

Chap.

The fift chapter.

church I slept, yet my hart waked: when to
the voyce of myne owne loue
Knocking, *saying*, open to me
sister, my friend, my doue,
Myne vndefiled one: for why
with dewe my head is filde,
My hearie lockes with the night
drops
this answere did I yeeld.

2 My coate howe should I put it on,
†aside I haue it layde?
I haue washed my feet, howe should
I make them be berayde?

3 My welbeloued did from the
key-hole his hande downe lette,
When as at that time within me
my bowels they did frette,

4 To open vnto mine owne loue
I did "rise from within:
My handes myrrh, my fingers § sofie
myrrh
dropt the lockhandels in.

5 I opened for my loue, ‡ my loue
withdrewe, he past away:
I fell into a sounde, because
of that which he did saye:
I sought him out, yet for all that
out coulde I not him finde,

† *Vers. 2. Heb. I haue spoyled my selfe of my coate.*

" *Vers. 4. arise, or rise vp, to wit to go to the doore.*

§ *Vers. 4. Heb. going i. soft, liquid, dropping.*

‡ *Vers. 4. Heb. but.*

† Vers. 5. Heb. but he did not answere.
‡ Vers. 6. Heb. goe about the citie

I cryed on him, † but yet he had
to answere me no minde.
6 The watchmen which doe ‡ goe the
round
me found, they stroke me tho,
They wounded me: the wal-keepers
my vayle they tooke me fro.
7 Ye daughters of Ierusalem,
an oathe I sweare you by
If ye finde my Loue, with loue I
am sicke, him certifie.
8 What is thy loue aboue our loue
O fayrest " of women kinde,
† Thy loue aboue our loue, that so
§ with oath thou doest vs binde?
9 My welbeloued one, he is
ruddie and shining whyte,
Amongst ten thousand men " he is
to beare the banner pight.
10 His head is golde most excellent
such as is most fined:
As in the crow, euen so likewise
blacke are his lockes, curled:
11 His eyes as the eyes of the doues,
the water-streames fast by:
They washed are with milke it selfe,
" set in most cunningly.
12 His cheekes are like a bedd of spice
to perfume-plantes growing:
His lippes to lillies the which are
‡ Liquid, myrrhe distilling.
Vpon his handes circles of golde

" Vers. 8. Heb. amongst women.
‡ Heb. What thy loue.
§ Heb. thou dost vs adiure.
" Vers. 9. Heb. he is bannered, i. prepared to beare the banner.
" Vers. 11. Heb. Set in accordance to fulnes, or in the fulnes, so that the hollow be equally filled, as a stone set in a Ring.

The churches frieds to her

melting.

set

ſet with the Chryſolite:
† On his breſt, with Saphirs § couerd,
the yuories shyning white.
14 His leggs, pillers of marble, ſette
on ſockets of pure golde,
As Lybanon, choyſe as Cedars,
he is for to beholde.
15 His palat ‡ is moſt ſweet, he is
† goodlie without a wem:
This is my loue, this is my friend,
Maydes of Ieruſalem.
16 Whether is thy beloued gone,
O fayrſt of women kinde?
Whether is § thy loue gone that we
‡ may helpe thee him to finde?
17 My Loue deſcends his gardens too,
too his bedds of ſpices,
That in his gardens he may feede,
and gather the Lillies
18 I am my welbelouedes owne,
and to me doeth belong,
My welbeloued one, who doeth
feede the Lillies among.

The Churches friends to her.

† *Verſ. 13. Heb. on his bowelles.*
§ *Couered. Meta.*

‡ *Verſ. 15. Heb is ſweetneſſes, they put the plurall number for the higheſt degree of cõpariſon.*
† *Heb all of his deſires. i. to be deſired. i. wholelye beautifull.*

§ *Heb. hath he looked. i. is he gone.*

‡ *Hebr. may ſeeke him out with thee.*

D 3 Chap.

The interpretation of the fift Chapter.

HItherto hath bin the seconde temptation vvith the remedie, nowe followeth the last vvhich is the worldlie drovvsines and some kinde of securitie vvhereinto the godly fall sometimes. Firste therefore the Temptation is largely described vers. 1. 16. Then the beginning and grounde of the remedie in the rest of the Chapter. The temptation is described by the cause and the partes followving one another from that cause. The cause is, that shee *slept*, that is, was somewhat secure, and kept not that watche against the pleasures of this life and the baytes of the vvorlde, as shee should doe: vvhiche sleape if it bee sounde, is dangerouse, and can not agree vvith these (a) *who walke in the day, who must not sleepe but watch and be sober*. Therefore shee declareth it by a diuers reason, *yet her harte waketh*, that is, her fayth helde Christe, and suffered not her delight in him to ceafe, (b) so that it vvas but that *slumbring or winking* vvhiche the wyse virgins fell into, vvho hadd their lampes prepared vvith oyle. Secondly, by the ill effecte it had in her, vvhiche vvas the ill answvere she gaue Christ in his earnest seeking to come into her, vvhiche shee setteth foorth by the cause of it, Christes speache and the matter. The speache is described by the making cause, the firste, the *voyce of her owne loue*, and the adioynte of it, *knocking*, that is by a vehement and often vse of the preaching: secondly by the matter and manner: the manner is that he calleth her his sister, (d) noting the vnitie of nature and fellowshippe in hauing God their Father, § *his friende*, that is, with vvhome he hath a svveete and heauenly familiaritie, reuealing to her his counsell and vvhole harte, *his done*, noting her chaste simplicitie, ‡ *his vndefiled*

Allegorie of a Metaphor.

a 1. Thes. 5. 6. 7.

b Matt. 25. 5.

c Reuel. 3. 20.

d Iohn 20. 17

§ Ioh. 15. 14 15. 16.

‡ Reuel. 14. 4

me, expoundinge the former ſpeache, ſhevving ſhee is free from defilinge her ſelfe in ſpirituall fornication: all vvhiche ſhevveth, hovve ſvveetely Chriſte in his Goſpel ſpeaketh to the (e) *hart of his Church*, and (f) *intreateth her to be reconciled.*

The matter is ſet foorth in the partes of it, vvhiche are, the commandement, and reaſon. The commaundement is, that (g) *ſhee open vnto him*: i. do more largely ſtirre vppe her faith, more fruitfullie to receyue him, and applie him. The reaſon is dravven from the cauſe vvhich might moue her thereto, becauſe for to come to her, *his head was filled with the deevve and his hearie lokkes with the night-droppes*, that is, (h) Chriſt beareth all the infirmities and inconueniences vvhich by our corruption fall out in the time of this our life: (i) vvhiche in compariſon of the life to come, is rightly compared to night, verſ. 1.

The matter of the anſvvere conteyneth a delay or putting off the duetie required by the vnſeaſonable effectes follovving it, *that ſhee muſt put on her coate, vvhich ſhee had layde aſide and defile her feete vvhiche ſhee had waſhed*, that is, if euery call of Chriſte ſhould be hearde, being at quiet vvithout tribulations, we ſhold be diſquieted, and being trimmed from many infirmities, griefes, feares, loſſes, vvee ſhould agayne goe vnder them, that vve might follovve him vvithout diſtraction, (k) vveeping as though vvept not, reioycing, as though vve reioyced not, vſinge the vvorlde, mariage, and all earthly pleaſures, as if vvee vſed them not, verſ. 2. The cauſe of the temptations vvhiche vvas this her ſlippe, hath bin hitherto deſcribed: the parţes of the temptation as effectes of it, follovv in order.

The firſte is, *That Chriſte let downe his hande from the key-hole*, that is, he lefte callinge and knockinge, and went his vvaye, leauing a famine, eyther of the outVVarde or invvarde hearinge of his voyce, or of both.

e *Eſa.* 40. 2.
f 2. *Cor.* 5. 20.
g *Apoc.* 3. 20.
h 1. *Cor.* 12. 6. 7. 1. 9.
i 2. *Pet.* 1. 13.
2. *Tim.* 3. 13.
k 1. *Cor.* 7. 29. 30. 31. 32.
The adioyn ſigne ſo 11b thing ſig i.

l 1.Sam.24.6.& 2.Sam.14.10. This is declared by the effect, *her bowells frette, or yearned within her*, (l) that is, *her harte smote her*, and she vvas sore vexed vvith the answvere vvhich slipped frō her: this is enlarged by the effect it vvtought in her, (m) *shee arose from within to lette him in*. that is, novve shee tooke the paynes vvith sorrovve to lift vppe as much as she could her harte to receyue him to a more effectuall fellovvship.

m Apo.3.20.

This effect is enlarged by the adioint that follovved her comming to the doore, *her handes drop myrrhe, her fingers soft or liquid myrrhe* (vvhich is the best) *on the loke-handels*, (o) vvhich shevveth that Christe did not so goe avvay, but after the sounde of the vvorde he lefte some grace of his Spirit vvhich made her more ashamed of her negligence, and her desire more feruent to seeke him, as that vvhich maketh him that sleapeth to speake.

o Chap.6.last verse.

p Amos 8.13. 12. Psal. 51, 11.12. Lam. 3.1.22. The seconde parte of the temptation is, that shee rose to open *vnto him, but he withdrawing him selfe, passed away*, (p) that is, vvould teache her by absenting him selfe in her sense and feeling for a time, vvhat it vvas to omitte the opportunitie. The thirde parte, the

q Psa.32.8.6 effecte of that *shee fell into a sounde*, (q) that is, that shee vvas almost in despaire of her saluation, as one vvith

r Psal.30.6.7 out the sense or the comfort of grace, *because of that which he did say*, (r) that is, calling to minde his svveet,

f Psal.73.16 37. louing, and heauenly exhortation to open vnto him vvhich then she did neglect. The fourth, fifte and sixt partes, that she first *sought him* by meditation of the vvorde, the promises, and those things she had learned from him, *but so shee could not finde him*, (t) then *shee*

t Mat.15.22 23.24.25. 26.27. 2.Cor.12.7. 8.9. *tried* in many prayers and bitter teares, but yet hee vvould not heare her, *answering nothing* for a time, that he might trie her fayth vvhich he sufteyned inWardly by his Spirit. Lastly, vers. 6. she seeketh to all the Watchmen of the Church of God, both the Pastor

v Act.20.28. and Teachers, and Elders, vvhich (v) *goe the rounde*, for the

the ouerſight of one another in their miniſterie, and the (w) *Elders* vvhich vvatche and vvarde *in euery parte of the Church*, and *keepe the walles continuallie*, vvhere thoſe vvhiche ſhoulde knovve (x) to ſpeake a vvorde in deuvetime to the vvearie did through her tender conſeience, turning all againſt her ſelf *ſtrike*, yea *wounde her* conſcience, yea *take away her vale from her*, that is, ſhee could no longer conteyne her ſelfe in order vvith the reuerend ſigne of ſubiection to Chriſte, to profeſſe him for the couering of her eyes, Chriſt ſo chaſtening her negligence, as ſhe founde comfort no vvhere, no not vvhere ſhe might moſt looke for it.

w Eſai. 62. 6. Heb. 13. 17. 1. Theſ. 5. 12.

x Eſai. 51. 4.

Hitherto the temptation hath bin deſcribed, ſo that ſhe hath orderlie paſſed all meanes of recouerie: but hauing the fayth in her vvhich can neuer dye or let goe Chriſt altogither, ſhee ſeeketh him enen amongeſt ſuche friendes, as knovve not him ſo vvell as ſhee, and by certayne ſteppes firſte in vttering her deſire, then in deſcribing her ſpouſe, ſhe doeth come vnto ſome comfort agayne. Firſt therefore her charge iſſet dovvne to them, verſ. 5. 7. Then the Dial ogues betvveene them, followving their ovvne, vvhich are tvvo: the firſt concerning the excellencie of Chriſte, the ſeconde, the place vvhether hee vvas gone: her charge is declared by the maner *ſhe ſweareth the daughters of Ieruſalem by an othe*, ſo ſhevving her earneſt and carefull dealing in this matter as aboue Chap. 5. 5. The matter, that if they finde her loue, they declare ſhee is ſicke vvith loue, ſo ſhevving the impatiencie of loue, that it vvill make it ſelfe knovven vnto ſtraungers.

Chap. 2. 5.

Their anſvvere conteyneth firſt a queſtion, *What her loue is aboue other men*, vvith the cauſe of it, that ſhee vttereth her earneſt affection *in binding them with an othe* vvhich ſhevveth that to thoſe vvhich dvvell in the Church but as friendes, and are not of liuely feeling of it, it is ſtraunge to ſee ſuch paſſions in the godlie in their longing and thirſting for Chriſte, becauſe

Ephe. 3. 16, 17, 18, 19.

they knovve not in trueth the excellencie of his loue, the length, breadth, and depth of it, is in little or no measure felt of them.

Her aunsvvere to the firste queſtion conteyneth an excellent deſcription of Chriſt IESVS, vnder the ſimilitude of a goodlie husbande. Firſte, ſhe deſcribeth him generally, then in his partes. Generally, by his 2. properties Beautie and manlines. His beautie is ſett forth by the tvvo partes of it, ſhining vvhit, and Ruddie: vvhiche tvvo being comly mixed, make the moſte beautifull and orient looke or colour, and are moſte excellent ſignes of the beſt and ſtrongeſt conſtitution: yea of one vvhich is in exact health. By vvhiche beautie, alluding to the ſpeciall glorie & holines of Chriſt figured in the Nazarites, ſhee doeth vvith the Prophete Ieremie deſcribe him as a Nazarite, (a) vvho are ſayde to haue bin more pure then the ſnovve, and more ſhining vvhite then milke, more ruddie in their bodye then the Carbuncle, their poliſhing more glorious then the Saphir: vvhich glorioufe beautie the ſure teſtimonie of his perfect holynes, is ſo excellent, as it muſt needes rauiſhe the churche, (b) when but a ſhewe and ſimilitude of it in the mount, ſo rauiſhed Peter: eſpecially vvhen ſhee may here (c) begin to bee chaunged into the glorie of his image, and after in glorie of ſoule and body become like vnto him for her meaſure. So this is the firſte prayſe of Chriſte, that (d) *he is much more beautifull then the ſonnes of men.*

a *Lamen.4.7*

b *Mat.17.1. 2.3.4.5.*
c *2.Cor.3.18 Phil.3.21. 1.Iohn.3.2.*
d *Pſal.45.3.*

The ſeconde is for manlines ſett forth by compariſon, that amongeſt *ten thouſande, his is to beare the banner*, as moſt able: yea only able to ſuſteyne the whole battell, and keepe the glorie and honour of the field: for vvhiche cauſe hee alone is called the (e) *ſtrong, rideth conquering in his kingdome*, and his right hande teacheth him terrible things.

e *Pſal.45.4.5 Apoc.6.2.*

Both theſe properties are proueth by a numbriuge.

vppe

vppe of ten particular and principall partes, and deſcribing them both for beautie and for manlines. Firſte, the head as the chiefe member and moſte regarded in the body, is paynted foorth moſt glorioufſlie, as the Church in ſenſe of fayth vvith ſpiritual eye beholdeth him: Firſte generally, by two properties moſte pretiouſe, metaphorically called *moſt excellent golde*, and moſt pure, fine, and ſhining as the beſt gold, moſt perfectly fined, vvhich ſhevveth the excellencie and maieſtie vvhich vve apprehende in Chriſt his humanitie, who euen in this excellẽcie & maieſtie of his heade, maketh manifeſt that hee is the (f) *word of life*, vvhoſe glorie hath bin ſeene and handled as the glory of the onely begotten Sonne of God, the price proueth he is (g) the ingrauen forme of the perſon of the Father, the puritie, ſhining and glory of it, proueth he is the brightnes of his glorie. After the generall deſcription of the heade, the particular partes followe: and firſt, the generall ornament of the heare, then other partes of the face: the heare is commended for the tvvo properties of it moſt comly & gratiouſe, in a beautifull yong man: the coulour black as the crovve: the curling and criſping of it ſelfe, vvhich ſhevveth that he is full of grace and ſeemelines in the leaſt ornamentes of nature. Of the particular partes in the face, the eyes are firſte commended, verſ. 11. Firſte that they are amiable in all their lookes, *as the doues*, caſting an amiable, gratiouſe, ioyfull, and comfortable looke on his Church: ſecondly, that they are ſhining white, pure and cleane (h) beholding no euill or corruption, which he either reuengeth not, or healeth not in his own bloud: thirdly, by their ſeemely ſetting in their place, neither being too much inward nor outward, but comly filling euen the hollow places prepared for them, ſo declaring that (l) Chriſt his regard in all actions he looketh on, is very abſolute & perfect. In the 12. verſ. his cheeks & lips are commended: his cheekes vnder a continued ſimilitude, is

f *Iohn* 1.14. 1. *Iohn* 1.1.2 3.

g *Heb.*1.3.

h *Haba.*1.13 *Prou.*15.3. *Zacha.*4.10.

i *Reuel.*1.14

Allegorie.

 ſaid

ſaide to be floriſhing vvith a goodly, comely, freſhe & ſvveet beard like a *bedde of ſpice with growing plantes for oyntement*, ſo declaring his (k) face not only to be gratiouſe and amiable, but alſo full of grauitie, glorie & maieſtie. His lippes alſo are ſet forth by tvvo ſimilitudes, the one expreſsing the propertie and beautie of them: the other, the fruitfulnes of grace and heauenly doctrine flowing from them, ſaying, they are *Lilies* for ſmell and comlie proportion, dropping liquid or *ſofte myrrhe* (vvhich is the beſt) (l) ſo ſignifying that his worde is graciouſe and pleaſant aboue all ſpeach In the 13. verſ his midle partes are ſet forth, his hand, his breſt. His handes are painted out by their adioyned ornamentes, *circles or ringes of golde, ſet with the Chryſolite:* thereby ſhewing that (m) as his ſpeach is pleaſant and gratiouſe, ſo in all his actions & adminiſtrations he hath his handes or inſtrumentes very gloriouſlie and ſeemely ſet forth. His *breſt* metonomically ſignified by that which inwardly is adioyned to it, that is vvhite by *all his inwarde partes or bowels*. haue a ſhining like Iuorie, couered ouer vvith Sapphirs, that is, his (n) whole body is moſt glorioufe and riche, hee hauing made our vveake, corruptible, and baſe nature, powerfull, incorruptible, and glorioufe: ſo that it is nowe in him the heauenly Adam, vvhoſe image in the reſurrection we ſhall beare. Verſ. 14. his laſt parte his legges, & generall view, or looke, or aſpect of all his vvhole perſon, is liuely ſet forth by two ſimilitudes, his (p) *legges like pillars of marble ſet on ſockets of golde*, that is all his actions are ſure and ſtable as marble, glorioufe and of great price, as golde, ſo that he is neuer turned backe, nor halteth in his doings, nor moueth in vayne, but for great and enduring glorie. His looke and ſhewe of his whole perſon, *is goodly as Libanon, choyſe as the Cedars of it.* Verſ. 15. Becauſe (q) ſhe receyueth greateſt comfort by his ſpeache vvhich calleth her when ſhee is loden, that he may refreſhe her, vvhich ſweetly ſpeaketh vnto her harte, that ſhee hath

k Reue. 10. 1.

l Pſal. 19. & Pſal. 119.

m Luke 24. 19.

n Phil. 3. 21. 1. Cor. 15. 46. 47. 48. 49.

p Reuel. 1. 15

q Mat. 11. 28 Eſai. 40. 1. 2. 3.

hath receyued double for all her ſinne. Finally, which is to her for inſtruction ſweeter then the hony and hony combe, finer then golde, yea much fine golde: therfore as delighting in that part moſt, ſhe repeateth it and ſetteth it forth agayne, ſaying, *His pallat is moſte ſweete and pleaſant:* ſo vpon all theſe particulars, ſhe inferreth, He is wholy *to be deſired*, or *goodlie*, vvhich is adorned vvith a redoubled crying out vnto the mayds of Ieruſalem, *This is my loue, this is my fellowe-friende!*

Hitherto hath bin the firſt part of the dialogue, novv followveth the ſeconde, vvhere the queſtion of her friends (rauiſhed vvith the deſire of Chriſte vvhom ſhe had ſo commended, vvhich is alvvayes one of the fruites of her temptations, that others by her vehemencie are ſtirred vp to ſeeke) is, *Whether is thy beloued gone, oh thou amongeſt women the fayreſt!* by reaſon of the grace of God beſtovved on thee: Vvhiche queſtion is confirmed by a reaſon dravven from the end, *that vvee together may ſeeke him vvith thee.* ſo that they came to the ſame ſtudie vvith her, Verſ. 17. The anſwere declareth vvhether Chriſt is gone vvhere to be ſought and founde, in his aſſemblies in his beddes of ſpices, vvher he hath the people of euery congregation as a ficlde vvhere he vvatereth & planteth, vvhich is declared by the ende, *That he may feede in his garden*, and gather the Lillies, that is, take pleaſure in the ſvveet ſeruice of the Spirit, they ſhal offer him, and gather the fruits of holynes, goodly and ſweete as Lillies. Verſ. 17. This is at laſt enlarged by the effect of all this communication, vvhich is, that the Churches fayth beginneth to reuiue, thinking vpon this, and to aſſure her ſelfe *that Chriſt is hers. And ſhee his*, as before Chap. 2 16. So ſhevving hovve God vvith this great temptation it ſelfe, hath giuen an iſſue and vvay to goe out of it.

The sixt Chapter.

1 THou fayre art, my fellow-friend,
as Tirtza is, seemelie
At Ierusalem: terrible,
‡ as *tentes* that standardes bye.
2 O turne thy eyes me right against,
‡ to lift me vp: Thy heare
is as that of a flocke of goates,
on Gilead mount that sheare.
3 Thy teeth are like a flocke of sheepe
which comme vp from washing:
Which all t" doe bring foorth twines, whereof
none wanteth his offpring:
4 As a piece of the pome-granat
euen so thy temples twayne,
Eache of them doe "out from beneath
beionde thy heare remayne.
5 Althogh there be of Queenes threescore
And eightie Concubines,
And of virgins "so many as
their number none assignes:
Yet shee her selfe, my only doue,
my vndefiled one,
Shee that which is with her mother
that very one alone,
6 That very pure one, which is
with her the which her bare:
So soone as the Virgins her see,
her blast, they will declare,

‡ Heb. *as tentes bannered or standared, if one may so speake.*

‡ He, *that they may lift me vppe ũ. inflame me in loue.*

t" Heb. *mathimoth, euen double in yeeres.*

" Heb. *From of within, vppon or beyonde thy heare.*

"Heb. *no number, to wit, can be assigned.*

The

The Queenes & concubines wil prayſe
her, *ſaying*, who is ſhee
7 Who goodly is as the morning,
fayre at the Moone may bee,
Who as the Sunne ſo pure is,
who † aterror doeth ſtrike ‡ Heb. *ſhee is terrible.*
† As doe the banners which are ſpread
amidſt the rankes warlike?
8 To "prund orchyardes I was gone † Heb. *as the bannered, that is, the rankes ſpread with banners.*
downe,
greene valli-plantes to ſee:
To ſee if that the vine were flourd, " *pruned.*
budded the † Grannet-tree.
9 § I had not yet theſe things perceyud † Heb. *pomegranats.*
when my minde had me layd
On chariotes of my free men, § Heb. *I had not knowen.*
ſo as that then I ſaid,
10 Returne, returne, O Schulamite:
turne backe againe, doe thou,
Doe thou turne backe againe, that we
may looke vppon thee nowe:
What is that thing you looke vpon
in that ſame Schulamite?
Vpon the ſame the which is like
the daunſe ‡ Machanajimite. ‡ Heb. *the daunſe of the Machanits.*
11 How fayre are thy feete which theſe
ſhoes,
O freely borne daughter:
Thy thighes-§bande like brocches, § He. *compas or* (made by *circle.*
hand of artificer,
12 Thy nauel like a bowle moſt round
let not her mixture fayle:
But *let* thy bellie *be* as heape

of wheat, which Lillies ‡ rayle.
13 Both of thy neaples like they doe
† to two yong kiddes remayne,
§ To those yong kiddes, which goates bring foorth,
At once when they haue twayne:
14 Like yuorie towre thy neck, fishe-pooles
† in broade-gate fayre thine eyes:
Thy nose like towre of Lybanon,
" which to Damascus lies.
15 † That which vpon thy head is set,
is like vnto " scarlet,
§ Likened vnto the purple is,
‡ also thy head-fillet:
The King him selfe would fast be bound
to his walking places.
16 How fayr thou art, how sweet ô loue
thorough these solaces!
17 That thy stature is like the palme
thy teates be as " beries.
I say, I will goe clime the palme
‡ *and* holde fast his branches:
Also thy teates they shalbe like
vnto the vine " berie,
Likewise the smell of thy nostrells
to apples like will bee:
19 Thy pallat as wine of best smell,
which louely † vpright leapes:
" That causeth for to vtter wordes
the lippes of him that sleapes.

‡ Heb. *tayled, or hedged about.*

§ Heb. *vers.* 13 *to such twines of goates.*

‡ Heb. *vers.* 14 *in the gate of many.*

" Heb. *vers.* 14 *which lookes to Damascus.*

† *Vers.* 15. Heb. *On thy head vnto thee.*

§ *Vers.* 15. *Some read Carmel, a plentifull place.*

§ Hebr. *is like*

‡ Heb. *And*

" *clusters.*

‡ Heb. *hold fast*

" *cluster.*

† *Vers.* 19. Heb *whiche goeth to loues & vpright nesses, the nowne of the plural number being put for aduerbes, as Pro. 23. 31.*

" Heb. 19. *which make to speake the lippes of those which sleepe. the plurall and singular noting a whole kinde or sorte is all one.*

The

The interpretation of the sixt Chapter.

IN the Chapter going before, the last and vvorste temptation of the Church hath bin described. The full remedie followeth in this sixt Chapter. Of vvhiche there are tvvo partes: the firste confirmeth her againe in the loue he hath tovvardes her beautie to vers. 17. The seconde setteth dovvne further promises proceeding from his loue, from the 17 verse to the ende. The first is done by describing her beautie, so as he is rauished with the loue of it. Firste generally, vers. 1.2. then specially in the rest: generally hee describeth her: firste, by her properties declared by three similitudes, that shee is *fayre as Tirza*, a moste beautifull and pleasant place in the borders of Israel tovvardes Euphrates, vvhere Ieroboam placed his pallace, 1. Reg. 14, 17. and 2. Reg. 17. 2. vvhiche signifieth the beautie vvhich the Church receyueth from Christ in her iustification and glorioufe sanctification. Her seconde propertie is, that shee is *seemely as Ierusalem*, vvhich for the building (a) fitly and comely compact and buylded togither, is much commended: vvhich declareth the comely proportion of the church in all her members, both of Church-officers, as Teachers, Pastors, Elders, Deacons, Church seruantes, & of all the Saintes in their place, vvhere the baseste musth aue his due honour. *Terrible as an armie*, with their Tentes and Banners spreade, vvhich declareth the povver of the Church-ministerie and Discipline, vvhereby she (b) striketh men dead, & reuiueth them, (c) remitteth and retayneth sinnes, (d) vvhereby shee rebuketh and bringeth home the sinner that is vvilling, (e) whereby shee marketh so vvith the suspension, (f) deliuereth the obstinate to Sathan: executeth vppon Princes the iudgement vvhich is vvritten as vvith

a *Psal.* 122. 3.
Ro. 12. 5. 6. 7.
1. *Cor.* 12.
b *Hos.* 6. 5.
c *Iohn* 20. 23
d *Mat.* 18. 17. 18.
e 2. *Thes.* 3. 14
1. *Cor.* 5. 11.
f 1. *Cor.* 5. 2. 3. 4. 5
6. 7. 8. 13. 14.
Psal. 149. 8.

with a twō-edged ſword, (g) yea and laſtly for euer ſeparateth ſome to bee accurſed of God. Secondly, he deſcribeth her by her effect in him, that *if ſhee turne her eyes right vpon him*, ſhe doeth rauiſh him, ſhe ſhall euen *lift him vppe* for great ioye & gladnes with her lookes: which is for declaringe of greater vehemencie, adorned with a turning to her in deſiringe this duetie of her, to that end ſaying, *Turne them*. Particularly he deſcribeth her excellencie in euery part: Firſt in the partes which before he deſcribed, Chap. 4. and whereof the deſcription is here repeated briefly, v. 3. 4. the interpretation whereof may be taken thence. Secondly, in a deſcription of other partes, & a newe deſcriptiō of ſome of the former, beginning at verſ. 11. to verſ. 17. betwene which and the fift verſe is conteyned a digreſſion or going from the former matter to anſwere two things whiche might trouble the Church, and make her doubt, leaſt ſhee were not in that account with Chriſt, as is here ſet downe. The firſt obiection is left out, and may bee thus added agreeable to the answere: there are multitudes of other aſſemblies in the worlde, which by their floriſhing eſtate (h) and freedom from inward and outward terrours, wherewith ſhee is daylie aſſayled, which ſeeme to be in more fauor with God then ſhe, whiche maketh her ſeeme in compariſon of them, foule, vnſeemelie, and weake. The aunſwere whereof is plainly ſet downe thus, That although there be an innumerable ſort of Queenes & Concubines, yet ſhee alone is not onely acceptable to him, but they them ſelues are forced to acknowledge her (k) beautie, ſeemelines and terrour. The firſt part of this aunſwere is expreſſed verſe 5. *Although there bee three ſcore Queenes, eightie Concubines, and of virgins without number.* The ſecond member, verſ. 5. 6. *Yet ſhee her ſelfe is his onely doue*, that is, chaſt ſpouſe, *his vndefiled one in his righteouſnes*,

g Mal. 3. 1 Cor. 16. 22. Prou. 5. 12. 14. 2 Tim. 4. 14. 1 Tim. 1. 20. Iſa. 41. 15.

h 2 Cor. 12. 20. 11.

k Deut. 4. 7. 8

ouſnes, *ſhee that with her Mother*, heauenly Ieruſalem aboue, the mother of vs all, *That verie pure one without hypocriſie, which is with this her mother who bare her.* The thirde part, That they ſhall extoll her, is ſett dovvne in his partes: for the *virgins* by the circumſtance of the time, as ſoone as they ſee her, then ſhall they declare her bleſt, (l) for the glorie of Gods worde and Miniſterie and policie. Verſ. 6. The Queenes and Cõcubines will prayſe her, vvhich prayſe (their own perſon being brought in to ſpeake vvith their ovvne vvordes) is declared by the matter, ſett foorth in all the partes vvhich is a repeating and wonderinge at the former properties of the Church, paynting forth the tvvoo firſte vvith nevve compariſons, that ſhee *is goodly as the morninge, fayre as the Moone, pure as the Sonne.* But onlie repeating the laſt propertie out of verſ. 1. *Terrible as tentes, ſpread with their banners and auncientes:* vvhere ſee the ſpirituall meaning of it.

Gal. 4. 26.

l 1. Cor. 14. 24. 25.

The ſeconde aunſvvere to an obiection follovveth.

The obiection may be thus framed accordinge to the aunſvvere: Hovve commeth it then that you vvithdrevve your ſelfe from me, if not becauſe you vvould forſake mee for my former negligence?

The aunſvvere is, that both hee vvent to an other ende, and vvith great ſpeede and haſte, he returned to call her backe from her mourninge and dolefull wandring.

The firſte is declared by the place, not from her altogither, but vnto his *Orchyardes* (m) that is vnto her in her publike aſſemblies and meetings. All vvhich is made playne and cleare by the ende for vvhiche hee vvent dovvne into his Orchyards: vvhich vvas to the ende that hee might ſee *greene valley plantes*, that is, (n) the humble ſpirites vvhiche tremble at GOD his Worde, planted in the Orchyardes of the Church,

m *See Chap.* 4. 15. 17.

n *Eſa.* 66. 2.

to ſee howve all the members of his Churche, both
o Eſai.5.1.2. 3.4.5. ſuche as reſemble the (o) vine, if they vvere tovvardes encreaſe of fruites of righteouſnes, as it vvere flovvring, and thoſe which reſemble the *grannat tree*, if they vvere as it vvere budding, Verſ.8. And as whē he vvithdrevve him ſelfe from her feeling, yet in deed he cared for her and all her members: ſo likevviſe he made haſte to call her to her former feeling agayne, vvhich he declareth vnder the ſimilitude of thoſe vvhich make ſuch haſte, as they ſtay not, ſaying: *I had not yet perceyued theſe things*, vvhen my minde, that is, my earneſt affection had layde me on the chariot of my free men, that is, cauſed me by the miniſterie of my
p Pſal.110.3. 1.Cor.9.17. 18. (p) *free-willing* ſeruauntes in their doctrine and conſolations, to make haſte to call thee agayne vnto comfort, verſ.9. Which thing is manifeſt by the deſcription he maketh of his recalling of her, and alſo of the effectes followving it. The recalling is declared by the maner and matter: the manner, that to note the earneſtnes of the affection, he doeth repeate it foure times, and calleth her Schullamite, that is,
q Ephe.1.3.4 5.6. Phil.4.20. Coloſ.3.1.2.3 Rom.8,23.30 35.38.39. (q) alreadie made perfect in the counſell of God, in the fruites of the ſpirit, ſett in heauenly places: and therefore ſuch as ſhall neuer be vvholy ſeparated frō Chriſt his loue. The matter is, that ſhee ſhoulde *returne* to her feeling and comfort in him, declared by the end, (r) that he and all his Angelles may looke
r Luke 15.10 on her, reioyce in the reſpringing, rebudding, and refructifying of her fayth, verſ.10. The effect, that he admireth the gazing as it vvere of the Angelles on her, vvho is novve like the *Danſe Machanaimite*, that is, vvho returneth to her ſpouſe in no leſſe ioye and cheerefulnes, then Dauid, vvhen vvith the ſhootinge and daunſing of Iuda and Iſrael, hee came backe by Machajnajmi (vvhere in his flight hee was ſuſteyned by that good olde man Barzilla) to goe to Ieruſalem, 2.Sam.19.23. Verſ.10. Hitherto Chriſte in a

ſhort

short digression hath aunswered all the doubtes which may be made in the conscience of the Churche.

Now he returneth to shew what iudgement he yet carieth of her, by prosecuting the commendation of her in the remnant of her members. In the eleuenth verse he firste prayseth her feete by the adioyned ornament the shoes, saying: *Howe fayre are thy feete in these shoes,* (t) shodde with the preparation of the Gospell of peace, being readie to trauayle and labour in the same? Which is adorned with crying out and calling her *free-borne daughter* (v) that is borne not according to the flesshe, but by fayth and promise. Secondly her girldle called *the bande or compassing of her thighes,* ouer which the girdle vppon the hippes, is *as broches made by hande of artificer,* (vv) that is, pure trueth framed by the moste cunning workeman of the spirit of God. Vers. 12. the *Nauel* is commended, that it is like a moste rounde bowle, which is an argument of fruitfulnes which he desireth that it may continue, *Let not the mixture of it fayle,* which is declared by the contrarie, sette downe in comparison of the like: *But let thy bellie be as a heape of wheate, which Lillies hedge,* that is, so fruitfull to begette, to nourishe in the wombe, & bring forth ripe and glorious fruite, as a heape of wheate hedged about with lillies, so that Christ hath great desire of the continuall encrease of his Church.

t 1 Ephe. 6. 15

v Gal. 4 30.

vv Ephe. 5. 14

This is amplified by describing the Teates, as fit instrumentes of good milke, to nourishe her issue. Of which see before Chap. 4. 5.

From these partes he cometh to her face, and the partes in it, and about it. Firste, her necke which holdeth it vppe, is for the streightnes and stifenes, compared to a *towre,* for the whitnes and beautie to a *towre of Iuorie,* because the Discipline or Eldershippe, the instrament of it, is both strong to beare vppe the ministerie, as it were the face of the Church, and al-

so full of order and grauitie, vvhiche are the beautie of the same. In the face are prayſed the eyes, by comparison of the like, like the *fiſhepoles* made vvith great *arte* at Ieruſalem in the gate of flockes, therefore called the broad gate, or frequented gate, becauſe it vvas a vvaye into the three tovvnes of Ieruſalem, to the Kinges houſe, to the Temple, and had in it a great market, Nehemias. 3. 1. and 12. 39. and Ioh. 5. 2. So ſignifying the Miniſterie of the church placed vvhere the godly flocke comming into the
a Pſal. 110. 3. goodly aſſemblies of the Lorde, (a) as the devve of heauen, is for ſounde iudgement and knovvledge, ſhining as the cleare vvaters in the poande, for (c)
c Ioel. 3. the flovving of doctrine, as thoſe pleaſaunt *waters* them ſelues: For the (d) *wiſe* deliuerie in ſearchinge, vveighing, as at the golde-ſmithes vveight, euerie
d Eccles. 12. 11. 12. 13. ſentence and vvorde giuen of one ſheaphearde, for
Eſai. 28. 8. preparing and fitting of them, like vnto the cun-
Heb. 2. 1. 2. ning *workmanſhippe*, vvhereby they vvere artificially
Dan. 9. 2. made.
1. Pet. 1. 10. 11. The *noſe* is commended by the like compariſon to
1. Tim. 4. 13. be ſtreight and comelie, like the tovver of Libanon, that is, built in the houſe of the *vvoode* of Libanon, 1. Regum 7. 2. *looking tovvardes* Damaſcus, ſo declaring by the inſtrument of ſmell, that the Church is
e Act. 17. 11 verie comely and ſeemely, (e) in deerninge the do-
12. ctrine by triall and examination, as the *noſe* doeth
1. Theſ. 5. 20. 21. 22. oyntementes by the ſmell.

Laſtly, verſ. 15. the ornamentes of the heade, both the couering and bande is commended to be goodlie and of price, as ſcarlett and purple, ſhewinge that the ceremonies of the Church are to bee had of great account and eſtimation, beeing for comelines and order of price and great grace vnto the Church. Her beautie being deſcribed thus in all her partes, is amplified by tvvo effectes, the one, that it vvorketh in

the

the King a deſire, that he vvould alvvayes *bee bounde vnto the walkinge* places vvith his loue, that is, hee vvould delight alvvayes to be in the aſſemblies to be preſent to beholde there the beautie of the Church. The ſeconde vvhiche it cauſeth him to vtter vvith a great admiration at her beautie and ſvveetnes, vvhiche is declared by the matter in all theſe delirates, that is, goodly partes vvhich haue bin deſcribed, all vvhich is beautified vvith a crying out, *Howe fayre!* and enlarged by the tytle giuen her, O *loue it* ſelfe, vvhich alone mayeſt be ſo called, becauſe thou art ſo entierely beloued of vs Hitherto he hath commended the Church. Novve further for her more full ſatisfaction, he commeth to nevve promiſes, vvherevnto that he may make a fitte & conuenient paſſage, he ſetteth foorth in compariſon of the like the whole ſtature of the Church, vvhich hath bin ſo deſcribed, ſayinge, *That thy ſtature is like the palme, and thy teates like beries*, that is, thy body is ſtreight, ſtrong, enduringe, and of comelie ſtature, and her teates as bearies.

Hauing made this waye, the promiſe is ſet dovvn by the partes and the effectes: the partes, *that hee will* (f) *clime that palme*, that is, ſo ioyne him ſelfe vnto his Church, as hee may cauſe her to be fruitfull, he will laye holde on her bovves, vvhich are verie fitte and apt to clime, ſo couertlie and elegantly noting the vvorke of ſpirituall generation. The effect follovveth: *f Iohn. 15. 1. 2. 3. 4.*

That her *Teates* vvherevvith ſhee giueth her children ſucke of the milke of GOD his worde, ſhall be full of ſvveete iuyce, *as the cluſters of grapes*, and her noſe ſhould both *receyue and giue a ſmell* as of apples, for the fruite of the palme is partaker of the nature both of the grape, hauing a ſvveet and pleaſaunt iuyce, vvherof is made drink or ſider, like as of a vine pleaſauntly mingled vvith hony and honycombe, *Plin. lib. 13. cap. 4.*

and of the apple for pleasant meate, as the vvorde of God is both meat and drinke to the soule. From vvhence it commeth, that her pallat, that is, her preaching proceeding thence, should be as most excellent wine: vvhich is described by the adioynt and effecte of excellent wine, vvhich is so pure, strong and pleasant, *that it is of excellent smell*, and sprinkeleth and leapeth, both goodly, streight and vpright in the cuppe, which are the tokens of the best and moste naturall wine, Prouerb. 23. 31. It is amplified by the effect of her wine aboue all others, that it maketh his lippes speake, vvho is (h) in a dead sleape of sinne, to vtter the ioye, svveetnes, and excellencie of this vvine, vvherevvith God feedeth his Church by the Ministerie and mouth of man.

(h) Iohn 5. 25.

The

The ſeuenth Chap.

Sing this as the 122. Pſalme.

The church 1 MY owne loues owne am I,
His appetite (for whie)
It is *extended* towardes me.
§ Heb. *goe to my loue.*
2 Let vs (§ my loue applie)
goe forth to the countrie:
Let vs by Cypers lodged bee.
" Heb. *Let vs morning it, or riſe in the morning to our vines.*
3 Let vs " betymes ariſe,
and goe where our vines lies,
if ‡ it doe florish let vs ſee,
‡ Heb. *the vine*
If the firſt grape " be ſeene,
" Heb. *opens him ſelfe.*
and the pome-granat greene:
there my loues I will giue to thee
† Heb. *lonely.*
4 Theſe flowers † loued ſo well
which doe yeelde for their ſmell,
and which about our gates abide
All fruit for price moſt rare,
both newe and olde which are,
for thee my loue in ſtore I hyde.
5 O if one would giue thee,
as brother vnto mee,
‡ Heb. *breſtes.*
ſucking vpon my mothers ‡breſt
" Heb *finde thee. i. alwayes haue thee readie.*
when I should " not thee miſſe
abroade I would thee kiſſe,
‡ He. *contemne*
ſo me they shold not then ‡deteſt
6 Thee then forth-leade I would,
thee then in-leade I should
† Heb. *mothers house.*
to my †mothers, which teacheth
‡ Heb. *to thee for to drinke.*
mee:
‡ For drinke which shalbe thine
I will giue ſpiced wine,
iuyce *which* of pomegranats shal (be.

7 His

7 His left hande "*being spread*
beneath vnder my head,
his right hand foulding me about
8 Ieru salems Maydes, I
an othe doe sweare you by,
§ that ye stirr not vpp with your
nor yet doe † vndertake (rour,
this my loue to awake,
" vntill therwith he be content.
9 Who is shee that doeth goe
this wildernes vpp froe,
and †to ioyne to her loue is bent?
vnder this apple tree
to wake I doe cause thee,
where thy mother " bowing,
on thee, in labor fell,
where for thee did trauell,
that woman which thee forth did
bring.
10 As a seale on thy minde,
as seale on § th'arme me " binde:
for why like to death loue is strōg
hard as graue, iealousey
* his coles, the coles be they,
which to gods fierie flame belong.
11 Much water could not quenche
this loue, nor floudes it drentche,
" so that if any were ready
all wealth his house about
for this loue to lay out,
it should be ‡ cōtemned wholy.

§ Heb. *that ye waste not vp.*
† Heb. *doe not make my loue awake.*
" Heb. *he will not be delight in it*
† Heb. *which is about to ioyne or to ioyne.*

" *Shee cleaued vppon thee.*

§ *Thy.*
" Heb. *sett, or put mee.*
* Heb. *his coles, the coles of the fire flame of god.*

" Heb. *All the substance of god.*

‡ Heb. *in contemning they would contemne, i. it should be contemned, so the Hebrewes put the verbes of the thirde person impersonally, as Leuit. 14. Iob. 4. Exod. 10. 16.*

The

The interpretation of the seuenth Chapter.

HItherto in the fixt Chapter hath bin the remedie of the greatest temptation: nowe before he commeth to the especiall estate both before the incarnation in this 7. Chapter, and after, till the second comming of Christ, chap. 8. in steede of a transition or passage frō one part of the booke vnto the other, he setteth dovvne the vvay of the comfortable fruition of the communion of Christ, vvhich is common to both estates, vers. 5. vvhich is set dovvne in declaring both the partes of it, the one internall and principall, vers. 1. the other the meanes to keepe and fructifie in the former vers. 2. 3. 4. Both vvhiche are so done, as it seemeth the Church vvould aunsvvere the loue of Christ in the same manor as he had expressed it before. The firste being the invvarde sense of the communion of Christ, ie declared by the effect of it, the profession she maketh that *shee is Christes*, and the cause, *that his appetite and desire is towardes her*, (a) that is, shee feeleth his constant and vnremoueable loue in her harte, vers. 1. The seconde is set dovvne in a prayer which the Church maketh for it, and the reason. The prayer is vers. 1. 2. that Christ by his diuine power and spirite, shee by her seruice and Ministerie, may cōtinually attende to the publike cōgregations, Assemblies, or particular churches: all vvhich is signified vnder the continued similitude of a louing husband & wife, inuiting one another, & vnder the care and delight they shouldtake for, & in their vines (b) so noting the familiaritie vve may haue vvith Christ in prayer. It is set dovvne by the partes, first that *they may goe into the countrey*, that is, be (c) present *where their vines are*. Secondly, *that they may lodge by the Cipers all night*, (d) that is, keepe continuall watche.

a Rom. 8. 39. Ibem. 13. 11. 8.

b Iho. 16. 25. 16. 27. Act. 4. 29. 30. 31.

c mat. 28. 16.

d Esai. 27. 6.

Thirdly, that they may goe in the morning *to see if the vine florisshe, the first grapes be open, and the pomegranates budded*, (e) that is, if euerie member of euerie condition and estate doe fructifie in all well pleasing of God.

e Esa.27.3.

The reasons of this requeſt followe firſt in the third verſe, *There shee will giue him her loues*, that is, hee ſhall (f) ſpiritually begett by the immortall ſeede of the worde, many children, there ſhee will vnfolde all her harte and affections in the Miniſterie of the worde, prayer, and the Sacramentes. The ſeconde reaſon is, all the moſt excellent giftes of the ſpirit, eſpecially of prophecying, whiche caſteth a moſte ſtrong ſauour and ſmell, therefore compared to *louely flowers whiche yeelde foorth their ſmell, and abide about the gates of the Church*, (g) are giuen to beautifie the houſe of GOD, his aſſemblies, as goodly flowers ſette in gardens to beautifie Kinges palaces. This is further enlarged, that by his preſence the Church in her miniſterie, will playe the good husbande, (h) and haue (h) both *olde* ſtore for plentie & wholeſomnes: and *newe* ſtore for delectation and ſweete delight of ſpirituall varietie, verſ. 5. Hitherto hath this way bin made. Nowe the Church ſheweth firſte her deſire of Chriſt. His comming in the fleſhe, verſ. 8. Then her duetie which ſhee continuallie expreſſeth, verſ. 9. 11.

f Iam.1.18. 1.Pet.1.23.

g 1.Pet.4.11

h Mat.13.52

For the firſt, the deſire is ſet dowvne by the matter it ſelfe, O *that thou wart as my brother*, that is, made fleſhe, ſo vttering the deſire of all the Prophetes, to ſee that daye, and ſawe it not. Secondly, by the adioyned ſigne and vndoubted propertie of his humane nature, *to ſucke the breſtes of her mother*, that is of the Church vniuerſall, vvhich is compared to the Mother of Chriſt, of one of vvhoſe members naturally, to vvitte, the bleſſed Virgin, and of the Church by his Worde and Spirit, in the hartes of the faythefull, he is ſpiritually borne. The reaſons are drayven from

Luke 2.16. Act.12.2.5. Gal.4.19.

from the effectes and commodities it ſhould bringe, firſt towards her, then ſhee ſhould *kiſſe him at the doore*, (l) that is, receyue him familiarly, both by fayth and ſenſe, vvhen he came amongeſt his ovvne into her fellovvſhip, as the bride is vvont to receyue the bridegrome. Then ſhee (m) *ſhould not bee contemned*, but his glorie being ſeene, felt, and handled, as the glorie of the onely begotten Sonne of God: after his full manifeſtation of him in the fleſhe, ſhee ſhould grovve continually in glorie and ſpirituall beautie throughout the vvorlde. l Ioh.1.12.1§ m Ioh.1.14. Ephe.4.8.9. 10.11. Pſal.69.19. Heb.25.6.7 8.9.10.11.

The commodities it ſhould bring, in regarde of him, Firſt ſhee vvould (being ouercome vvith loue for the holynes of it) (o) *leade him foorth*, and *leade him into her mothers houſe, ſhee vvhiche teacheth her*, (p) that is, the vniuerſall Church, vvhiche by the Miniſterie of doctrine from the beginning to the ending, teacheth the Church, and like a good mother openeth her mouth in vviſedome, and the lavve of grace is on her lippes. Secondly, ſhe vvould receyue him vvith a precious banquet of ſpirituall fruites, ſo that the drinke that ſhe vvould giue him, ſhould be moſt excellent, both that mingled *as ſpiced wine*, and ſimple, as *the iuyce of pomegranates*: (q) becauſe ſhe vvould make him a feaſt, both of the greateſt and diuers graces of his Church ioyned togither in the publike miniſterie of the Worde and Sacramentes, and alſo the ſingle and playne grace of the Spirit in the fruitfull receyuing of the vvorde. This is enlarged by the effect vvhich ſhould followe, vvhich is (r) the ſvveet communion, fellovvſhip and reſt vvith him, ſignified by the continued ſimilitude of *his lefte hande layde beneath her head, his right hande fouldinge her about*, vvhich is again enlarged by the effecte: a like adiuration to that expounded aboue Chap. 3. & 5. o Mat.19.28 p Gal. 4.26. 1.Tim.3.15. 16.17. q Pro.7.17. 3.4. r Ioh.17.23. 24.25.26. 1.Ioh.1.1.3. 3.4.5.6.

Hitherto hath bin the deſire of the incarnation of Chriſt, nowe followeth her ductio, vvhich is deſcribed firſt verſ.9. then in a prayer for continuance of

the moſt burning loue of Chriſt, verſ. 10. 11. The dutie is deſcribed by tvvo effectes or partes, the one, that
s Eſai. 40. 3. ſhe(s) *aſcende* from the *deſert* of the vvorld, & all corruption, to ioyne her ſelfe vvith her loue in this heauenly *communion* vvith the Father and the Sonne. The ſeconde effect is, that ſhe doeth *awake him:* that is, continually ſhe preſenteth her ſelfe to him, (t) euen vnder
t Apoc. 12. 1. & 3. 4. 5. 6. the apple tree, vvhere his mother bovved her after the maner of other women, except ſinne, vvhiche for certaintie of the miſterie and ſecret of it, is repeated verſ. 9. The prayer is ſett dovvne in the partes, verſ. 10. and confirmed vvith a reaſon. The partes are, that he ſhould haue her in a vehement and continuall remembrance, ſignified by a ſimilitude (v) *put mee as a ſeale vpon thy harte*, and that he vvould ſtill eſteeme her
v Eſai. 62. 5. & 7. as a ſure, ſtable, & an vnſeparable ornament & glorie of his, as the vvife of the huſbande, ſignified by a like ſimilitude, as a ſeale on thy arme. The reaſon is dravvne from the deſcription of the Loue, vvhiche ſhould be mutuall betvveene them.

It is deſcribed by the properties, vvhereof thoſe in this verſe is declared by compariſons of the like.
x Rom. 8. 16. 35. 36. 37. (x) Firſt, it is *ſtrong* from the harte, ſo as nothing can reſiſte it, like to *death*, which deuoureth all. Secondly, it is *harde* as the dominion of death, vvhome none can touche or hurt. Thirdly, it is victorious in all his labours and ſufferinges, ſo that it not only vvithſtandeth, but burneth vpp all things vvhich are ſette
Rom. 8. 37. againſt it, as the *coles of the fierie flame of God*, that is, vvhich is moſt vehement, verſ. 10. Laſtly, it is vnſeparable and perpetuall, ſo that no troubles, perſecutions, temptations, terrors as it vvere, *vvhole flouds of vvaters, can not quenche or drenche this loue of hers*, no pleaſures,
Rom. 8. 38. 39 or comodities, *if it be the vvhole ſubſtance of the houſe*, that is, all vvorldly pleaſures or benefites, can be regarded vvhen it ſhould be giuen for this loue.

Chap.

The eight Chapter.

Sing this to the tune of Psal. 146.

The church to her friends

TO vs there *is* a sister smale,
who neaples yet hath none:
What shall we to our sister doe
when shee is talked on?
2 When that a wall is "*to be built,*
at that time builde will we,
A pallace, *which* within the same
of silver made shalbe:
At what time as vnto a gate
"*defence is to be founde,*
Of † weanscott which of Cedar is,
we ‡ meane to seele it rounde:
3 "When I shalbe like to a wall,
to towers like eache brest
Of mine, I in his eyes shalbe
as one who hath found ‡ rest.
4 There is a vine to Solomon
"where reineth fruitfulnes,
Christ to the church He letteth forth his vine to hire
‡ to such as shall it dresse.

"*Verse 2. Hebr. It is to be repeated after the manner of the Hebrue, as the Hebrue distinction confirmeth, as Psal. 120. 4 so in the next verse. for as the question was in the other, so must the answere bee.*

" Heb. *it repeated out of the last verse.*

† Heb. *Of Cedar tables boord.*

‡ Heb. *Will defense it.*

"*Verse* Heb. *rounde-verse.* ‡ Heb. *peace.* Then in the next member of the " *Verse. 4.* Heb. *be baal nall Hamon, as the Lord of multitude or store.* ‡ Heb. *to keepers.*

Nowe

Nowe for the fruit of § that same vine
" eache one of them, he bringes,
‡ *According to the sicle weight,*
a thousand silueringes.
5 My † owne vine is before my face:
O Solomon to thee.
But that thou sande, and two hundred
" for those who keepers bee.
6 O which in those gardens dost dwel
§ vnto thy fellowes eache,
Who doe giue eare vnto thy voyce,
see that thou doe me preache.
To vs flee, my loue, and be like
the goate or harts-yongling,
Thou which within the mountaynes of
spices, *art abiding.*

§ Heb. *of it, the relatiue for the antecedent.*
" Heb. *man, that is, man by man euery one.*
‡ *There is no thing more often then to make this addition to the words following, as* Num. 7. 12. 13. 19. 25. 26. 31. 32. 38. 43. 49. 56. *&c.*
a 1000. *of siluer i. sicles of siluer.*
† Heb. *Whiche is to me.*
" *Vers.* 5. Heb. *for the keepers of the fruite.* §*Vers.* 6. Heb. *make thy fellowes who hearken to thy voyce, heare mee.* " Hebr. *Flee, i. flee to vs, the simple verbe being putt for the compounde, as is common with the Hebrues.*

The

The interpretation of the eight Chapter.

IN the Chapter going before, vvas deſcribed the deſire of the Church for the incarnation of our Sauior Chriſt. Novve followeth in this Chapter, in the firſte part her care ſhe hath for the Church of the Gentiles againſt the time of their full calling, verſ. 1. 2. 3.

In the ſecond, in the ſpeach of Chriſt & his Church, is ſet forth the mutuall loue of both, vvhen the partition wall *being broken downe, they ſhould be made both one.* In the firſt part the Church in her ſpeache to her friends, firſt deſcribeth the Church of the Gentiles as then it vvas, verſ. 1. After ſhee diſplayeth her care and ſtudie for them, verſ. 1. 2. 3. ſhee deſcribeth the ſeede of the Church of the Gentiles by tvvo properties, the firſt, *that ſhee is their ſiſter*, that is, (a) like Chriſt in nature, and her in the fauour & grace of God begotten by the ſame ſpirit vnto God. The ſeconde propertie is, *that ſhee is ſmall*, that is, verie yong, and as it vvere in the firſt ſpringe: for the Gentiles vvere then onely fevve, and rarely called, as Naaman the Naethenites, Cornelius the Eunuche, and ſuch like. This is enlarged by a greater thing, that ſhe is *not onely ſmall*, but euen as it were *vnſhapen*, *without teates*, (b) or at leaſt not grovvne ſo as ſhee might haue her miniſterie to *nurſe her children withall*. For ſo the Gentiles then vvere added to the Church of the Ievves, of vvhiche they vvere called *Proſelites*, and had no miniſterie, nor order, but vnder them and theirs. The ſeede and firſte budde of the Church of the Gentiles being thus deſcribed, (d) the care of the Church of the Iewes, who longed, vvayted, and prayed for it, is ſet dovvne, ſo as it may be a fruitfull admonition vnto vs, to praye for their generall calling, as they haue done for ours.

a Heb. 2. 11. Eſai. 66. 20 Rom. 4. 11. 12 13. Gal. 3. 26. 27. 28.

An Allegorie of a ſimilitude

b Ezech. 16. 7. 1. Cor. 3. 1. 2.

d Pſal. 89. 3. 4. 5. 6. 7. Pſal. 67.

This care is set forth by a two-fold [illegible] quaire vvhat should be done, for to vvitte, by the same, vvhen it should be done, to vvitte, when [illegible] should be of her, that is, (e) vvhe the seruice of God in calling should be made more cleare vnto the Apostles & Prophetes of the church, in the fulnes of time. The second effect is cõteined in the answvere made to the question set forth by the parees, the buylding of a *Pallace*, and the *strengthening of a gate*. The first is set forth verse 2. by the time *when a wall is to be built*, that is (f) when God shal mightily enlarge it by the flowing too of the Gentiles, *and shalbe a fayre wall vnto it rounde about, and glorie in the middest* of it through the gouernement of Pastours, Doctors, Elders, and the Discipline, vvhiche they should administer, (g) which being the same in substance to the Iewes, vvas enlarged by Christ his commaundement, and the ministerie of the Apostles, (i) vvhen it vvas planted in all places, beginning at Ierusalem, as a wall and mightie defence vnto the Church amongest the Gentiles. Secondly, it is sette forth by the first thing vvhiche they vvould make, *a pallace to be within this wall*, that is, by the preaching of the Gospell (k) they vvould gather and erect *a glorious house of the Saintes*, the pallace of the great king. Thirdly, by the matter vvhereof this pallace shoulde be made, to vvitte, of *Siluer*, (l) that is of the pretiouse graces of God his Spirit, for the price compared vnto gold and siluer, (m) vvhereby they become elect and pretiouse stones in God his buylding.

The seconde parte is set forth in like sorte, by the time and the matter, if a doore be to be defensed, seeled, and beautified, they will doe it vvith excellent boardes of Cedar, (n) that is, the euerlasting care of *the pallace*, euen their hartes, vvhereinto Christe is receyued, and vvhereat he knocketh, should be boarded and seeled by a (o) pretiouse fayth, by vvhich he only entreth and dvvelleth in our hartes. This is further enlar-

a Ephe.3.4.5.
Gal.4.4.
Rom.16.26.
f Esai.49.18
19.20.21.
Zach.1.8.9.
g Matth.13.
16.17.
Ephe.4.11.
12.
Psal.5.12.4.
Ier.16.3
2.Chron.3 14.
Act.10.8.
1.Cor.3.
Esai.43.15.
Luke.22.2.
i Act.1.3.&
4.1.2.& 11.
30.& 20.
17.Rom.12.
3.6.7.
Lam.1.14.
2.Cor.12.
k Psal.24.1.
2.7.
Ephe.2.19.
21.22
l Cant.3.
11.Zach.4.2
3.12.
m 1.Pet.2.1.
n Esai.4.6.
7.
Ephe.3.17
Apoc.1.20.
o 2.Pet.1.2.